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# THE WHY AND HOW OF FOREIGN MISSIONS

ARTHUR J. BROWN

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as they are nearly all good bookkeepers.— Scott.

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FORWARD MISSION STUDY COURSES

EDITED UNDER THE DIRECTION OF THE
YOUNG PEOPLE'S MISSIONARY MOVEMENT OF THE
UNITED STATES AND CANADA

# THE WHY AND HOW OF FOREIGN MISSIONS

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TO THE
FRIENDS IN THE HOME
CHURCHES WHO HAVE LOYALLY
SUSTAINED THE CAUSE OF FOREIGN
MISSIONS, NOT ONLY BY THEIR
GIFTS, BUT BY THEIR
SYMPATHY AND
PRAYERS

WILLIAM CAREY, INDIA 1793
ROBERT MORRISON, CHINA 1807
ROBERT MOFFAT, AFRICA 1817
JOHN G. PATON, NEW HEBRIDES 1858
PIONEER
MISSIONARIES

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# PREFACE

This book has been prepared in compliance with a request of the Young People's Missionary Movement for a succinct statement of those aspects of the modern foreign missionary enterprise which are of special interest to laymen, in a form adapted to the needs of busy people and of mission study classes. It therefore discusses the chief motives that prompt to foreign missionary effort, the objects that are sought, the methods of handling and administering funds, the kind of persons who are appointed to missionary service, the work that they are doing, the difficulties they encounter, the spirit they manifest, and the objections and criticisms which disturb so many people at home. Prominence is given to the large problems which are involved in the magnitude of the foreign missionary enterprise, and in the changing world conditions caused not only by the religious but by the political, commercial, and intellectual movements of our age.

Those who are familiar with the author's larger book, *The Foreign Missionary,* will note that much of the material of this book has been taken from that volume. The present work, however, is not a condensation of the larger one, nor is it intended to take its place.

The idea in this book is simply to take such parts of *The Foreign Missionary* as may be of special interest to laymen who desire a brief statement of the essential elements of the foreign missionary movement, leaving *The Foreign Missionary,* not only as a work of reference, but as a preferable volume for student volunteers and missionaries.

I gladly acknowledge valuable assistance from the Editorial Committee of the Young People's Missionary Movement in adapting this book to the use of mission study classes.

*Arthur Judson Brown.*

New York City,
June 1, 1908.

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# THE FOREIGN MISSIONARY MOTIVE

The goal of history is the redemption of the world. The consummation of all missionary endeavor will be when the knowledge of Jesus Christ has become universal. Hence, the aim of missions is to make Jesus Christ known to every creature, so that he may have an intelligent opportunity to accept him as his Savior.

*—J. Ross Stevenson*

So, to sum the matter up, the Christian missionary motive is threefold. We are summoned by God in Christ to join with him in doing that work of saving grace toward men which is nearest to his heart, and we cannot refuse: loyalty to God and Christ constrains us. We have received in Christ the best good in life, and are impelled from within to impart it: love to men constrains us. The world needs the gift, and needs it now: and the tremendous want constrains us. The threefold motive is justified by present facts and by eternal realities, and there is nothing that can legitimately deprive it of its force, except the full accomplishment of the end. No special views are needed to enforce the motive. Taking the world exactly as it is and as all sound knowledge finds it, the motive is sufficient. But it is a spiritual motive, and must therefore be spiritually discerned.

*—William Newton Clarke*

# I

## THE FOREIGN MISSIONARY MOTIVE AND AIM

Change of Emphasis

RECENT years have seen some change of emphasis in the motives which prompt men to engage in the foreign missionary enterprise. Some motives that stirred our fathers are not as strongly operative to-day, but others have emerged that were then but vaguely discerned.

A New World-view

It is now generally recognized that mission work must be prosecuted amid changed conditions. Our constituency has a knowledge of the non-christian world that in the past it did not have. Men in our churches are no longer so ignorant of other peoples. Books and magazine articles have dissipated the mystery of the Orient. Electricity enables the newspapers to tell us every morning what occurred yesterday in Seoul and Peking, in Rangoon and Teheran. Our treatment of the Chinese and the Negro testify to the fact that race prejudice is still strong. Nevertheless, the white man does not look down upon the men of other races as he did a century ago. He recog-

nizes more clearly the good qualities which some of the non-christian peoples possess. He hears more of the industry of the Chinese and the intellect of the Hindu. This recognition is not unmingled with fear. No white man of to-day despises the Japanese, certainly not in Russia; nor can any one view with unconcern the evidences of awakening national life among the teeming myriads of the Orient.

**Illusions Dispelled**

The transition from the first century of Protestant missions to the second century is attended by no more significant change than this. People at home are no longer under illusions as to what non-christians are, and they, in turn, are no longer under illusions as to what we are. The romance of missions in the popular mind has been largely dispelled. The missionary is no longer a hero to the average Christian, but a man with a message to his fellow man.

**Extent of Missionary Obligation**

There are, too, certain movements of theological thought which must be considered. Whatever we may think of them, we cannot ignore their prevalence, nor should we argue that they are inconsistent with missionary interest. No man should be allowed to feel that he is exempt from the missionary obligation because he is not influenced by our particular motive, or because he adopts a different interpretation of Bible teaching regarding certain

doctrines. We may deplore his interpretation, but we cannot admit that it releases him from the duty of coöperating in this work. Every man who believes in a just and loving personal God and receives the benefits of Christianity, whether he shares our theological convictions or not, should aid in the effort to communicate those benefits to races that do not have them.

**Missionary Motive Centers in Christ**

Changes in the political and economic life of the world, in the attitude of the Christian nations toward the non-christian, and their attitude in turn toward us, do not impair the primary missionary motive. Rather do they increase it. No changes that have taken place or that can possibly take place can set aside the great central facts that Jesus Christ is the temporal and eternal salvation of men, and that it is the duty of those who know him to tell others about him. There may be questions as to method, but no objection lies against the essential enterprise that does not lie with equal force against the fundamental truths of the Christian religion. Through all the tumult of theological strife, the one figure that is standing out more and more clearly and commandingly before men is the figure of the Son of Man, the Divine and Eternal Son of the Ever-Living God. In him is the true unity of the race and around him cluster its noblest activities.

No matter how much Christians may differ as to other things, they will be more and more agreed as to the imperative duty and the inspiring privilege of preaching Jesus Christ to the whole world.

**Primary and Secondary Motives**

Foreign missionary motives may be divided into two main classes, primary and secondary, though this classification is arbitrary and though there may be difference of opinion as to the class to which certain motives properly belong. The primary motives, as we conceive them, are three.

**A Genuine Christian Experience**

1. The Soul's Experience in Christ. In proportion as this is genuine and deep, will we desire to communicate it to others. Propagation is a law of the spiritual life. The genius of Christianity is expansive. Ruskin reminds us of Southey's statement that no man was ever yet convinced of any momentous truth without feeling in himself the power as well as the desire of communicating it. That was an exquisite touch of regenerated nature, and one beautifully illustrative of the promptings of a normal Christian experience, which led Andrew, after he rose from Jesus' feet, to find first his own brother, Simon, and say unto him: "We have found the Messiah. . . . He brought him unto Jesus." No external authority, however commanding, can take the place of this internal motive.

Eagerness to Communicate

People who say that they do not believe in foreign missions are usually quite unconscious of the indictment which they bring against their own spiritual experience. The man who has no religion of his own that he values of course is not interested in the effort to make it known to others. One may be simply ignorant of the content of his faith or the real character of the missionary movement, but as a rule those who know the real meaning of the Christian experience are conscious of an overmastering impulse to communicate it to others.

A Needy World

2. The World's Need of Christ. He who has knowledge that is essential to his fellow men is under obligation to convey that knowledge to them. It makes no difference who those men are, or where they live, or whether they are conscious of their need, or how much inconvenience or expense he may incur in reaching them. The fact that he can help them is reason why he should help them. This is an essential part of the foreign missionary impulse. We have the revelation of God which is potential of a civilization that benefits man, an education that fits him for higher usefulness, a scientific knowledge that enlarges his powers, a medical skill that alleviates his sufferings, and above all a relation to Jesus Christ that not only lends new dignity to this earthly life but that saves his soul and prepares him

for eternal companionship with God. "In none other is there salvation." Therefore, we must convey this gospel to the world. There is no worthy reason for being concerned about the salvation of the man next to us which is not equally applicable to the man five thousand miles away.

**Breadth of Soul Required**

"It is hard to realize this concerning those who are so distant?" Precisely; foreign missionary interest presupposes breadth of soul. Any one can love his own family, but it takes a high-souled man to love all men. He who has that which the world needs is debtor to the world. The true disciple would feel this even if Christ had spoken no command. The missionary impulse would have stirred him to spontaneous action. Christ simply voiced the highest and holiest dictates of the human heart when he summoned his followers to missionary activity. The question whether the heathen really need Christ may be answered by the counter-question: Do we need him? and the intensity of our desire to tell them of Christ will be in proportion to the intensity of our own sense of need.

**Salvation Still the Aim**

We do not hear as much as our fathers heard of the motive of salvation of the heathen. Our age prefers to dwell upon the blessings of faith rather than upon the consequences of unbelief. And yet if we believe that Christ is our "life," it is impossible to

avoid the conclusion that to be without Christ is death. Reason as well as revelation tells us that man has sinned, that "the wages of sin is death," and that this truth is as applicable to Asia and Africa as to Europe and America. We grant that it is possible that some who have never heard of Christ may be saved. The Spirit of God is not shut up to the methods that have been revealed to us. He works when and where and how he pleases. In ways unknown to us, he may apply the benefits of redemption to those who, without opportunity to accept the historic Christ, may live up to the light they have. Missionaries tell us that they seldom find such cases; but we should not dogmatize regarding every individual of the millions who have never been approached.

**State of Non-Christian People**

Taking non-christian peoples as we know them, however, it is sorrowfully, irrefutably true that they are living in known sin, and that by no possible stretch of charity can they be considered beyond the necessity for the revealed gospel. Various statements and figures are used in the New Testament to express the condition of those who know not Christ, but whether they are interpreted literally or figuratively, their fundamental meaning is plain. Jesus came "to save," and salvation is from something. A charitable hope that some are

living like the pious Hebrews before the incarnation does not lessen our duty to give them the clearer knowledge, which, like Simeon of old, they would eagerly welcome, nor does it modify in the least our obligation toward the masses who are living on a lower level. The Light shines for all, and those who see it must spread the tidings; for every man, however degraded, is

> "Heir of the same inheritance,
> Child of the self-same God.
> He hath but stumbled in the path
> We have in weakness trod."

Christ's Command

3. The Command of Christ. The circumstances were inexpressibly solemn. He had risen from the dead and was about to ascend to the Father. But ere he left his disciples, he said unto them: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."[1] A little later, he reiterated the charge: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the utter-

[1]Matt. xxviii. 18-20.

most part of the earth."[1] "And he lifted up his hands and blessed them"[2] "And a cloud received him out of their sight."[3]

A Response-compelling Order

There is no gainsaying that command. Whether we consider the Person who gave it, the circumstances in which it was given, or the duty imposed, we must regard it as the weightiest of utterances. If it were the only motive, foreign missionary work would be a mechanical performance of duty, the missionary merely an obedient soldier; but taken in connection with the preceding motives, it adds the impressive sanctions of divine authority. It is the bugle call which, to the true soldier, never loses its thrilling, response-compelling power. It is not a request; not a suggestion. It leaves nothing to our choice. It is an order, comprehensive and unequivocal, a clear, peremptory, categorical imperative : "Go!"

The Supreme Thought of Christ

No one can read the New Testament without seeing that the evangelization of the world was the supreme thought of Christ. He came into the world to save it. He sought, not merely for the rich and influential, but for men as men, irrespective of their wealth or position. When the blind beggar cried out to him for help, he said unto him: "Go thy way; thy faith has made thee whole."[4] When he saw the famishing multitude, he "had com-

[1] Acts i. 8. [2] Luke xxiv. 50. [3] Acts i. 9. [4] Mark x. 52.

passion on them, because they were as sheep not having a shepherd."[1] He could not bear to see men perish, and the thought of it caused him keenest agony. He was himself a missionary, and his entire ministry was a missionary ministry. While his earthly life was confined to Palestine, he made it clear that the scope of his purpose was world-wide. He plainly said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice."[2] He declared that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."[3] He taught the sublime truth of the Fatherhood of God and the brotherhood of man. He broke down the partition wall between Jew and Gentile. In an age when men regarded men of other races as foes, he said: "Love your enemies." He showed the race-proud Jews that the Samaritan was their "neighbor." Going "into the borders of Tyre and Sidon," he saved a poor Syrophœnician woman.[4] From heaven he gave Paul his commission to the Gentiles. With a vision of world conquest, he exclaimed: "I say unto you, that many shall come from the east and the west, and shall sit down with Abraham,

[1] Mark vi. 34. [2] John x. 16. [3] John iii. 16. [4] Mark vii. 24-26.

and Isaac, and Jacob, in the kingdom of heaven."[1] "And I, if I be lifted from the earth, will draw all men unto myself."[2]

His Supreme Thought Still

And still the world's evangelization is his supreme thought. He is "the same yesterday and to-day, yea and for ever." He knows no distinction of race or caste. He loves men, and, as Phelps has said, the most attractive spots to him are "those which are crowded with the densest masses of human beings." Now, as of old, the Son of Man looks upon a sorrowing, dying world with pity unutterable. This is the attitude of the divine heart. Christ said that when the prodigal "was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck and kissed him." Seeing him "afar off" of course means that he was looking for him, gazing often and with fatherly yearning far down the road on which he hoped and prayed and knew that the wanderer would soon come.

Desires Salvation of All

His love seeks the most distant. We complacently imagine that God loves us more than any other people; but the Shepherd who left the ninety and nine sheep in the wilderness and sought the one that was lost is surely most tenderly solicitous, not about us in our comfortable, gospel-lightened homes, but about the oppressed blacks of Africa and the starv-

[1] Matt. viii. 11. [2] John xii. 32.

ing millions of India. Whoever fancies that God does not love all men and that Christ does not desire the salvation of all men but dimly sees the truth. Jehovah is the God of the whole earth. Christ "is the propitiation for our sins; and not for ours only, but also for the whole world."[1]

**The Heresy of Disobedience**

Since the salvation of men is Christ's supreme thought, it should be ours. How is it possible for one who professes to follow Christ not to believe in missions, when missions are simply the organized effort to carry out the will of the Master? Men talk about heresy as if it related only to the creed. Jesus said, "I and the Father are one;" but he also said, "Go ye into all the world, and preach the gospel to the whole creation." Is it not as heretical to deny one statement as the other? Failure to do the will of Christ emasculates the essential idea of the Church. There may be a noble edifice, a large congregation, brilliant oratory, inspiring music; but if the Master's call is not heard and heeded, it cannot be a church of the living God.

**Neglect is Unchristian**

Those who are solicitous about the salvation of the heathen who die without having heard of Christ may well add some concern about the salvation of professed Christians who, with the Bible in their hands, the com-

[1] 1 John ii. 2.

mand of Christ sounding in their ears, and the condition of the lost world before their eyes, manifest but languid interest in the effort to save the world. It is difficult to understand how those who profess to serve Christ can be indifferent to the most important work which Christ has committed to his followers, or how they can expect his blessing while they neglect his specific injunction. "If a man love me, he will keep my word," said Christ;[1] and the word is, "Go, preach." These words surely mean that Christ intended every one of his disciples to have some part in the effort to make the gospel known to all men, either by personally going or by giving toward the support of those who do go. The obligation is laid upon the conscience of every Christian. This majestic enterprise is of divine authority. When a young clergyman asked the Duke of Wellington whether he did not deem it useless to attempt to convert India, the great general sternly replied, "What are your marching orders, sir?" If we believe in Christ, we must believe in foreign missions.

Supreme Duty Whole Church

Foreign missions, therefore, is not a side issue, the object of an occasional "collection;" it is the supreme duty of the Church, the main work of the Church. So the first disciples understood it, for they immediately went forth

[1]John xiv. 23.

as missionaries. It is interesting to note that the word "apostle" is derived from a Greek word which means one sent forth, a messenger, and that the word "missionary" comes from an original which is simply the Latin equivalent of the Greek apostle. Therefore the modern apostle is the missionary, and while men at home are disputing over apostolic succession, the foreign missionaries, who are the real apostles of the present, are doing what their lineal predecessors did—"going away" from home to preach the gospel to the scattered nations of the earth.

"The Whole Creation"

We may well be awed by the majesty of Christ's declaration; a lonely Nazarene, surrounded by a handful of humble followers, calmly bidding them carry his teaching to the most distant nations. They were not to confine their efforts to their own country. "The whole creation" must be reached. No exceptions are to be made. Christ did not say, "Teach all nations, save those that you deem beneath you;" nor did he say, "Preach to every creature, except the Hindu and Buddhist and Mohammedan, who have religions of their own." He made the scope of his command absolutely universal.

A Redeemed Earth

It is the purpose of God, said Paul, "to reconcile all things unto himself." We should never lose sight of the grandeur of this con-

ception. Christianity is not a life-boat sent out to a sinking ship to rescue a few passengers and let the rest go to the bottom. It will save all the passengers, unless they refuse to be saved, and it will save the ship. The Bible looks to a redeemed earth. Let us hope and pray and work for nothing short of that stupendous consummation. Limiting the grace of God, doubting its adequacy for all men, acting as if it were for America and not for Africa and the islands of the sea, are sins against the Holy Ghost.

Secondary Motives

These are and ever must remain the primary motives of the missionary enterprise. There are others, however, of a secondary character, which are influential with many people and which may be briefly enumerated.

Civilization

1. In many ways the missionary is "the advance agent of civilization." As the product of centuries of Christian civilization, with all its customs and ideals, he appears in a rude village in Africa. He opposes slavery, polygamy, cannibalism, and infanticide. He teaches the boys to be honest, sober, and thrifty; the girls to be pure, intelligent, and industrious. He induces the natives to cover their nakedness, to build houses, and to till the soil. He inculcates and exemplifies the social and civic virtues. His own home and his treatment of his wife and daughters are object-lessons in a

community which has always treated woman as a slave. The inertia of long-established heathenism is hard to overcome, but slowly it yields to the new power, and the beginning of civilized society gradually appears. Volumes might be filled with the testimonies of statesmen, travelers, and military and naval officers to the value of missionary work from this view-point, and the cumulative power of this class of evidence is doubtless a large factor in the growing respect for missions in the public mind. This motive appeals more particularly to persons of the intellectual type.

Philanthropy

2. The philanthropic motive is stirred by the consciousness of human brotherhood and the natural desire to relieve the appalling suffering and ignorance which prevail throughout the heathen world. Christ is the Great Physician now as of old. As we see the prevalence of disease and misery, the untended ulcers, the sightless eyes to which the surgeon's skill could bring light, the pain-racked limbs pierced with red-hot needles to kill the alleged demon that causes the suffering, and the fevered bodies that are made ten times worse by the superstitious and bungling methods of treatment, our sympathies are profoundly moved, and we freely give and labor that such agony may be alleviated. Medical missions with their hospitals

and dispensaries strongly appeal to this motive, as do also educational missions with their teaching of the principles of better living. The gospel itself is sometimes preached and supported from this motive, for it is plain that the sufferings of men are diminished and the dignity and the worth of life increased by the application of the principles of Christianity to human society. This motive appeals strongly to those of the emotional type.

Desire for Results

3. The argument from results is the most decisive with many people of the utilitarian type. They want to see that their money accomplishes something, to know that their investment is yielding tangible return. They eagerly scan missionary reports to ascertain how many converts have been made, how many pupils are being taught, how many patients are being treated. Telling them of successes achieved is the surest method of inducing them to increase their gifts. Mission boards often find it difficult to sustain interest in apparently unproductive fields, but comparatively easy to arouse enthusiasm for fields in which converts are quickly made. The Churches are eager and even impatient for results. Fortunately, in many lands results have been achieved on such a scale as to satisfy this demand. But in other lands not less important weary years have had

to be spent in preparing the soil and sowing the seed, and hard-working missionaries have been half disheartened by the insistent popular demand for accounts of baptisms before the harvest-time has fairly come.

**These Motives Increasingly Emphasized**

There is, apparently, a growing disposition to exalt this whole class of motives. The basis of the missionary appeal has noticeably changed within the last generation. Our commercial, humanitarian, and practical age is more impressed by the physical and the temporal than the actual and the utilitarian. The idea of saving men for the present world appeals more strongly than the idea of saving them for the next world, and missionary sermons and addresses give large emphasis to these motives. We need not and should not undervalue them. They are real. It is legitimate and Christian to seek the temporal welfare of our fellow men, to alleviate their distresses, to exalt woman, and to purify society. It is, moreover, true and to the credit of the missionary enterprise that it widens the area of the world's useful knowledge, introduces the conveniences and necessities of Christian civilization, and promotes wealth and power; while it is certainly reasonable that those who toil should desire to see some results from their labor and be encouraged and incited to

renewed diligence by the inspiring record of achievements.

Not of First Importance

But these motives are nevertheless distinctly secondary. The benefits mentioned are effects of the missionary enterprise rather than primary motives for it, and the true Christian would still be obliged to give and pray and work for the evangelization of the world, even if not one of these motives existed. Moreover, with the wider diffusion of knowledge, some of these considerations are becoming relatively less important. Japan, India, and the Philippines have schools which give excellent secular training, and philanthropic institutions under secular auspices, though undoubtedly due to Christian influences, are beginning to come into existence. As for civilization, some non-christian lands already have civilizations of their own, more ancient than ours, and, so far as moral questions are not involved, quite as well adapted to their needs, while our own civilization is not by any means wholly Christian. Whether men are civilized or not, we must continue our missionary work. The achievements of a hundred years of missionary effort are encouraging; but if they were not, our duty would not be affected. We are to do what is right, though we never see visible results. Christ's life was a failure, from the view-point of his own generation; so

were the efforts of Paul and Peter and Stephen; but later generations saw the rich fruitage. Like them, the true missionary toils from motives that are independent of present appearances. He knows that he is working with God, for God, and in obedience to God, and, with Faber, he is confident that in the end,

> "He always wins who sides with God;
> With Him no chance is lost."

**Aims to Be Kept in Mind**

It is important that we should have a clear idea of the aim of the missionary enterprise. Of course, all know in a general way that it is proposed to "convert the heathen;" but beyond that, many who support the work and even some who apply for appointment appear to have only vague ideas. But the missionary movement is not a mere crusade. It has certain definite aims, and these aims must be kept clearly in mind if the work is to be intelligently and efficiently done.

**A Personal Savior**

First of all, the aim is to present Christ so intelligently to men that they will accept him as their personal Savior.

**The Gospel Intelligently Known**

Emphasis should be laid upon the word " intelligently." This idea excludes the hurried and superficial presentation of the gospel. It is not enough to go into a non-christian community, proclaim Christ for a few days or

months, and then pass on, in the belief that we have discharged our responsibility. Even Americans and Europeans with all their general knowledge do not grasp new ideas so quickly as that, and we cannot reasonably expect other races to do so. To a large part of the non-christian world, Christ is still unknown, even by name, and a great majority of those who have heard of him know him only in such a general way as most people in this country have heard of Mencius or Zoroaster. Of his real character and relation to men, they know nothing, nor does it ever occur to them that they are under any obligation to him. Moreover, what little they have heard of him as a historical personage is beclouded and distorted by all the inherited and hostile presumptions of age-old prejudices, superstitions, and spiritual deadness. In such circumstances, to make Christ intelligently known is apt to be a long and perhaps a wearisome effort. Carey in India and Morrison in China toiled seven years before their hearts were gladdened by one solitary convert. Tyler in South Africa saw fifteen laborious years pass before the first Zulu accepted Christ, while Gilmour preached for twenty years in Mongolia before visible results appeared. After the Asiatic mind once fairly grasps the new truth, progress usually becomes more

rapid; but at first and sometimes for long periods, it is apt to be painfully slow. The missionary and the Church that supports him often have need of patience.

**Spiritual End in View**

In urging emphasis on the evangelistic phases of the work, we are not unmindful of the value of other forms of missionary activity. The missionary is following the example of Christ in alleviating the bodily sufferings of men, while it is absolutely necessary to translate and print the Bible, to create a Christian literature, to teach the young and to train them for leadership in the coming Church. Man must be influenced at every stage of his career and shown that Christianity is adapted to his present state as well as to his future life. Nevertheless, hospitals and schools and presses are means, not ends. They are of value just in proportion as they aid the evangelistic effort, either by widening its opportunity or by conserving its results. The aim is not philanthropic or educational or literary, but spiritual. It is a new birth, an internal, not an external transformation, that men most vitally need. The external transformation will follow.

**An Indigenous Church**

This personal presentation of Christ with a view to men's acceptance of him as Savior is to issue as soon as possible in the organization of converts into self-propagating, self-sup-

porting, and self-governing churches. This is a vital part of the missionary aim. Christianity will not control a nation's life as long as it is an exotic. It must become an indigenous growth. To this end, effort must be put forth to develop the independent energies of the converts. The new convert is usually a spiritual child, and like a physical child, he must be for a time "under tutors and governors;" but the instruction looks to the development of self-reliant character. In the words of Lawrence: "God's great agent for the spread of his kingdom is the Church, . . . . and missions exist distinctly for the Church. . . . Then the Church of each land, thus planted, must win its own people to Christ."[1]

## SUGGESTIONS FOR USING THE QUESTIONS

Most of these questions are *thought* questions. That is, they require for their answers some original thinking. This form of question has been chosen for insertion in the text-book (1) because questions which constitute a mere memory test of the facts of the text can easily be constructed by any leader or member who makes an outline of the principal facts, and (2) because mere memory questions, although they have their uses, yield far less than thought questions either in mental development or in permanent impression. In

[1] Lawrence, *Modern Missions in the East*, 31.

some cases complete answers will be found in the text-book; usually statements that will serve as a basis for inference; but a few questions appeal solely to the general knowledge and common sense of the student. The greatest sources of inspiration and growth will be, not what the text-book adds to the student, but what the student adds to the text-book; the former is only a means to the latter.

In using these questions, therefore, let the leader first gather from the chapter or from previous chapters all that relates to the subject. It will be found profitable to jot down this material so that it will be all under the eye at once; then think, using freely all the knowledge, mental power, and reference books available. For the sake of definiteness, conclusions should be written out. It is not supposed that the average leader will be able to answer all these questions satisfactorily; otherwise, there would be little left for the class session. The main purpose of the session is to compare imperfect results and arrive at greater completeness by comparison and discussion.

It is not probable that the entire list of questions will be used in any one case, especially when the sessions last only an hour. The length of the session, the maturity of the class, and the taste of the leader will all influence the selection that will be made. In many cases the greatest value of these questions will be to suggest others that will be better. Some of the questions will require more mature thought and should be made the basis of discussion.

There has been no attempt to follow the order of paragraphs in the text-book in more than a general way.

## QUESTIONS ON CHAPTER I

AIM: TO DETERMINE AN ADEQUATE AIM FOR FOREIGN MISSIONS BASED UPON ADEQUATE PERSONAL MOTIVES

1. What is your definition of a Christian?
2. What are the principal privileges of the Christian life? Arrange in the order of their importance.
3. How do they seem to you to compare in value with mental or physical benefits?
4. To what part of mankind are these privileges open?
5. Is there anything in the nature of these privileges that would especially lead you to share them?
6. What would you take to permit your sister, or daughter, to grow up from infancy in heathen society?
7. Would she not have a chance of being saved, if she lived up to the light she had?
8. Would you be satisfied to have her merely surrounded by the influences of Christian society?
9. What would she miss by not having a personal knowledge of Christ?
10. What parts of the world seem to you to be in the most need of Christianity?
11. What do you understand to be the purpose for which Christ came into the world?
12. How wide-reaching was this purpose?
13. What place did it have in his thoughts?
14. How did he expect it to be carried out?
15. What passages of Scripture can you quote in support of your opinions on the last three questions?

16. What do you consider the principal personal obligations resting on every Christian?
17. What is the relation of these obligations to the privileges of the Christian life?
18. What claim has foreign missions upon Christians who happen to be interested in other things instead?
19. What place ought it to occupy in the prayer and giving and service of the average Christian at home?
20. Word what seems to you the strongest motive for pursuing the work of foreign missions.
21. Are there any reasons why the responsibility of the present generation is greater than that of those that are past?
22. Tell all the things you would need to know and do, in order to make Christ intelligently known in a heathen village, where he had never been preached.
23. Would it be sufficient to make a correct statement of the way of salvation just once to each individual in the village?
24. Would you consider that you had fulfilled your Christian duty to your own brother when you had done that much for him?
25. What is there in the two cases that is not parallel?
26. Should we expect our missionaries in person to make Christ intelligently known to each individual of the heathen world?
27. By what agency will the mass of the non-christian world be evangelized?
28. What is the principal aim of the foreign missionary force?
29. To what extent will the civilizing motive contribute to this aim?

30. To what extent, the philanthropic motive?
31. In what way might the desire for results hinder the complete realization of this aim?
32. In view of the combined motives for foreign missionary work how does its claim on the individual Christian and on the Christian Church seem to you to compare with that of other causes?

REFERENCES FOR ADVANCED STUDY.—CHAPTER I

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Behrends: The World for Christ, I.
Bliss: A Concise History of Missions, Part III, Chap. I.
Clarke: A Study of Christian Missions, I, II.
Mott: The Evangelization of the World in This Generation, II.
Ray: The Highway of Mission Thought, I.
Speer: Missionary Principles and Practice, III.
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II. *Aims of Foreign Missions.*

Barton: The Unfinished Task, I.
Clarke: A Study of Christian Missions, III.
Hall: The Universal Elements of the Christian Religion, I.
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Speer: Missionary Principles and Practice, IV, V.
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# FOREIGN MISSIONARY ADMINISTRATION

The great problem in the administration of missions is to combine in due proportions decentralization in the conduct of details and centralization in the settlement of principles. On the importance of the former all are agreed; but not on the value of the latter. There has sometimes been a tendency to resent the control of a central body on the ground that its members cannot know the mission as well as those actually in the field. To a large extent, however, the reverse is the case. The central body, no doubt, cannot know the details of any one particular mission so well as the missionaries in that mission; but those missionaries only know their own mission, while the central body can know, and often does know, the missions of the society generally, and in considering questions of missionary policy and method the experiences of several missions is often the best guide for the administration of any one of them. Moreover, the central body generally comprises not only clergymen and laymen in the home Church who have made a careful study of the missionary problems, but also retired missionaries of long experience from different parts of the world, and civil and military officers who have been the friends and supporters of missions in the countries where they served, particularly in India.

—*Eugene Stock*

## II

## FOREIGN MISSIONARY ADMINISTRATION

A Central Agency Necessary

WORLD evangelization being the supreme work of the Church, the method of administration should be commensurate in scope and dignity with the task to be performed. Such a work cannot be properly done by individuals, nor by congregations acting separately. It is too vast, the distance too great, the single act too small. Local churches do not have the experience in dealing with missionary problems, nor the comprehensive knowledge of details necessary for the proper conduct of such an enterprise. Moreover, the individual may die or lose his money. The single church may become indifferent or discouraged. Even if neither of these alternatives happened, the work would lack stability. It would be fitful, sporadic, too largely dependent upon accidental knowledge or temporary emotion. A chance newspaper article or a visit from some enthusiastic missionary might direct a disproportionate stream of gifts to one field, while others equally or

perhaps more important would be neglected. The wise expenditure of large sums of money in far distant lands, the checks and safeguards essential to prudent control, the equitable distribution of workers and forms of work, the proper balancing of interests between widely-scattered and isolated points, the formulation of principles of mission policy—all these require a central administrative agency.

**Vast Scale of Operations**

Foreign missionary work is in remote lands, in different languages, among diverse peoples. It is, moreover, a varied and complex work, including not only churches, but day-schools, boarding-schools, industrial schools, normal schools; colleges, academic, medical, and theological; inquirers' classes, hospitals, and dispensaries; the translation, publishing, and selling of books and tracts; the purchase and care of property; the health and homes and furloughs of missionaries; fluctuating currencies of many kinds; negotiations with governments; and a mass of details little undersood by the home Church. Problems and interrelations with other work are involved, which are entirely beyond the experience of the home minister, and which call for an expert knowledge, only possible to one who devotes his entire time to their acquisition.

**Missions a Science**

Dr. Cust says that "the conduct of missions in heathen and Mohammedan countries

has already risen to the dignity of a science, only to be learned by long and continuous practise, discussion, reading, and reflection; it is the occupation of the whole life and of many hours of each day of many able men selected for the particular purpose by the turns of their own minds, and the conviction of their colleagues that they have a special fitness for the duty."

**Independent Missions**

Mr. Wm. T. Ellis, who made a special investigation of missionary work in 1907, wrote from Japan: "My own observation leads me to conclude that independent missions make more stir in the homeland, where the money is being raised than they do here. They are usually temporary, since they depend upon one man. . . . The only effectual missionary work that can be pursued is that conducted on a broad basis and a long-continued plan by the great Churches of Japan and of Christian lands."

**A Church Enterprise**

It is neither safe nor businesslike for the Church to leave such an undertaking to outsiders. The Lord's work as well as man's work calls for business methods. The Church must take up this matter itself. It must form some responsible agency, whose outlook is over the whole field, and through which individuals and churches may work collectively and to the best advantage; some lens which shall gather up all the scattered rays of local

effort and focus them where they are needed; some institution which, though "men may come and men may go," shall itself "go on forever." Recognizing these things, each of the leading denominations has constituted a board[1] of foreign missions as the great channel through which it shall unitedly, wisely, and systematically carry on this work for humanity and God.

**Service of Auxiliary Agencies**

All auxiliary denominational agencies are supposed to coöperate with this board, sending their money to it for administration. There is no exception to this in most Churches; but in a few, as for example, the Methodist Episcopal Church, the women's societies are separately organized and administer their own funds. Every secretary could speak warmly appreciative words of the loyalty and efficiency of many of these organizations.

**Organic Relation of Boards to Churches**

The organic relation of a board to the Church that it represents is naturally affected by the ecclesiastical system that is involved. The Methodist Episcopal, Protestant Episcopal, Presbyterian, and other bodies that have an authoritative denominational organization, have created boards that are directly amenable to the supreme judicatories of the Church. Churches like the Baptist and Congregational,

[1]For the sake of unity the word board is used in place of committee, conference, society, or union, to designate the denominational missionary organization.

that do not have such denominational organization, or that, like the Church of England, have more than one board of foreign missions, act through missionary societies which, though having no formal relation to an ecclesiastical body, are nevertheless distinctively Church agencies with the same scope and authority as other boards. The societies of these Churches are not, therefore, "independent," in the sense in which we have used that term.

Selection and Composition of Boards

The method of selection varies. In Churches that have a governing judicatory, the members of the board are chosen by that judicatory. In the Methodist Episcopal Church, the General Conference appoints a Board of Managers consisting of thirty-two ministers and thirty-two laymen, together with the bishops who are ex-officio members. In the Protestant Episcopal Church, the General Convention elects a Board of Managers consisting of fifteen clergymen and fifteen laymen, together with sixteen bishops as ex-officio members, making a total board of forty-six. The Presbyterian General Assembly elects a Board of twenty-one members, of whom eleven are ministers and ten laymen. The American Board of Commissioners for Foreign Missions, representing the Congregational churches of the United States and Canada, consists of 400 corporate members,

who are elected by the Board upon nomination of ecclesiastical bodies; though to avoid confusion it should be borne in mind that the term Board, as used by the Congregational Church, does not refer to the executive body that is styled board in this book, its functions being discharged by a Prudential Committee of twelve persons elected by the Board. Among Baptist churches of the Northern States, the corresponding body is called the American Baptist Missionary Union, and is composed of all individuals and representatives of churches that contribute toward the support of the work. There is a Board of Managers consisting of seventy-five members, "of whom not more than three fifths shall be ministers and not less than one fifth shall be women." This Board of Managers in turn appoints an Executive Committee of fifteen, eight being ministers and seven laymen, and this Executive Committee, like the Prudential Committee of the American Board, is the real board in the sense in which the term is popularly understood. With the Southern Baptists, the board is a standing committee of the Southern Baptist Convention. This committee has administrative powers during the intervals between the sessions of the convention and acts under instructions from the convention.

Board Members Necessarily Localized

The majority of the members of a board usually live in or near the city in which the board is located, because "experience has proved that a few men, each of whom can be easily reached, all of whom have a vital interest in the trusts confided to them, will perform any given labor more efficiently than a large board whose members are so diffused as to be seldom collected, or as to forget the claims of a duty whose immediate field is far away."

Strong and Sagacious Members of Boards

But though the members of a board are chosen from one part of the country, they are not sectional in spirit. There are no wiser ministers in the country than those who are on our boards of foreign missions. There are no more sagacious business men than the lay members of those boards. Those who sneer at mission boards forget that they are composed not only of distinguished clergymen, but of bank presidents, successful merchants, railroad directors, great lawyers, managers of large corporations—men who in the commercial world are recognized as authorities and are implicitly trusted. Is their judgment of less value when they deal with the extension of the kingdom of God?

Self-sacrificing Work

These men devote much time and labor to the affairs of the boards, leaving their own work, often at great inconvenience, to attend board and committee meetings, earnestly and

prayerfully considering the things that pertain to this sacred cause. Yet they receive no compensation whatever, freely giving the Church the benefit of their ripe experience and business capacity. It would be necessary to pay a large sum to command their services for any other cause, if indeed they could be commanded at all. One of them has said: "I could not be hired to do this work for $5,000 a year, but I will do it gratuitously for the sake of Christ and my brethren." The churches owe much to their boards. Whatever their shortcomings, these agencies are unselfishly and self-sacrificingly administering the great trust that has been committed to them, and though they may make occasional mistakes, their loyalty, devotion, and intelligence are a reasonable guaranty that they will wisely serve the cause that is as dear to them as to others.

**Executive Officers**

The executive officer of a board is the secretary, the larger boards having several secretaries. Some make the treasurer also an executive officer, but others do not. These officers are usually elected by the board, but sometimes, as in the Methodist Episcopal Church, by the General Conference. The editor of *The Interior,* in discussing the personnel of the mission boards, says that "so far from a ministerial life unfitting a man for

practical affairs, the Church has command of the best brains in the country for the least money, and makes fewer business mistakes than the great corporations of which we hear so much." Devoting their entire time to the great interests entrusted to their supervision, secretaries of course receive a salary, though it is modest compared with the salaries paid by the larger city churches. It may interest some who imagine that a secretaryship is one of the soft seats in Zion to know that Dr. William N. Clarke says that, "in respect of responsibility and laboriousness, there is scarcely any other Christian service that is comparable to that of the officers of such societies. Missionary secretaries have to conduct a work of which the delicacy and difficulty are very largely unappreciated." Dr. Henry H. Jessup, of Syria, testifies, out of his personal experience as a substitute during the illness of a secretary: "Among the hardest-worked men in the missionary ranks are the secretaries and treasurer of the board."

Meetings and Docket

The boards meet regularly once or twice each month. The docket often includes forty or fifty items, and comprehends phases of Christian work which in America are usually distributed among half a dozen different boards, besides several undenominational and philanthropic agencies. Each denomination,

however, has but one foreign board, and that single agency must concern itself not only with informing the churches and developing their interests and gifts, but with a multitude of details incident to the conduct of so vast and varied an enterprise and its related financial, industrial, political, educational, medical, and diplomatic problems.

Range of Office Work

"The offices of one of our great societies are as busy a hive of workers as any financial or mercantile institution. Receipts of sums varying from a few cents to thousands of dollars, and in many cases aggregating over a million, are recorded, acknowledged, cared for; accounts are kept with every variety of manufacturer and merchant; payments are made through the great banking houses of Europe and Asia to thousands of agents in every country, American and foreign; correspondence affecting not merely the spiritual but temporal welfare of millions upon millions of people is carefully considered and filed away for reference at any moment; books are published in widely different languages; large investments in real estate and in buildings are made; diplomatic questions, sometimes of immense importance, are considered. In fact, there is probably no other organization in the world, except a national government, that carries on so varied and as important lines of

business as does a foreign missionary society."[1]

The board is divided into committees representing the various mission fields, and there is, in addition, a finance committee to advise with the treasurer on the details of his office. The administration of the larger boards is divided into departments, each officer conducting the correspondence relating to his own department. Much of that correspondence is with the individual missionary, for the secretary tries to keep in close touch with him and to form the channel through which the interest and cheer and love of the home churches flow out to the lonely workers far away. Questions affecting mission expenditure and policy however and all official requests to the board the secretary takes into the "executive council," which is composed of all the officers of the board. There each question is discussed and a judgment reached, which, at the next meeting of the board, is presented to that body by the secretary in charge, and the action is not complete until it has been ratified by the board. Matters of special importance are considered by a committee of the board in conjunction with the council. It will thus be seen that there is little opportunity for one-man power in the workings of a board, inas-

[1] Dr. Edwin M. Bliss.

much as each secretary must submit his conclusions for the approval, first, of the council, and second, of the board itself, and in special cases, of a committee besides.

Careful Financial Methods

In the handling of money great care is taken. Not only is every sum received promptly acknowledged to the giver, but a public report is made in the annual report of the board, which is printed and mailed to each minister of the denomination, while extra copies are freely given to any laymen who request them. Some boards, in addition, print their receipts each month in their missionary magazines. An annual contract is made by many of the boards with a firm of certified public accountants, whose representatives walk into the office at any time, take possession of all books and vouchers, and audit all accounts, making their report, not to the treasurer, but directly to the finance committee of business men. Every possible precaution is taken to secure entire accuracy, and so great is the care exercised and so complete is the system, that it is not believed that any serious mistake could escape prompt detection. In 1897, a Buffalo banker and a Pittsburg merchant made an exhaustive examination of the financial methods of one of the great boards, and they bore "testimony to the complete and businesslike methods that are fol-

lowed in the office management, which, we believe, are fully up to the best practise in the leading financial and industrial institutions of the country, and give assurance that the business entrusted to this office is promptly, efficiently, and economically conducted." Like testimony would have followed an inquiry into the methods of other boards. *The Interior* declares that "it can be proved that no trust company handles more money at a less expense, with smaller per cent. of loss, than the benevolent agencies of our Church."

A Sacred Trust

The majority of the members and officers of the board are or have been pastors, and the others are members and contributing lay officers of churches. They know, therefore, apart from the board's correspondence, that the money they receive comes, not only from the rich, but from the poor; that it includes the widow's mite, the working man's hard-earned wage, and that it is followed on its mission of blessing by the prayers of loving hearts. So the boards regard that money as a sacred thing, a trust to be expended with more than ordinary care.

Annual Estima

Each mission is required to make an estimate of its needs for the year, not in a lump sum, but in an itemized statement. These estimates are carefully scrutinized by the executive officers of the board. Then the proba-

ble income is carefully computed on the basis of average receipts for a series of years, and any "signs of the times" that may indicate an increase or a decrease. The grant is then made, such a "cut" being imposed upon the total estimates as may be necessary to bring them within the limits of expected income.

**Administration Expenditure Indispensable**

Some expenditure for administration is, of course, indispensable. The work could not be carried on without it, for a board must have offices and the facilities for doing its work. The scale of administration is largely determined by the ideas of the Church which the board represents and the work that it is required to do. It is hardly fair to cite the low administrative expense of certain independent agencies, for they do not assume such responsibilities for the maintenance of their missionaries as the Church boards. The churches want their missionaries adequately supported for a life-work, and that involves an administrative agency commensurate in expensiveness with the obligations that must be assumed. Still, the cost of administration of the denominational boards is surprisingly low. The exact percentage varies, as some have free rentals and unpaid agents, and as the cost of stimulating the churches is not always considered administrative. In general, it may be said that the amount for

administration proper ranges from five to eight per cent. That is, it takes but little more than the value of a foreign postage stamp to send a dollar to Asia or Africa.

Relatively Low Cost

Is there any mercantile concern doing a great business and requiring the services of a large number of persons scattered all over the world, whose percentage of expenditure for administration is so low? Professor Henry van Dyke once made inquiries of several large corporations, railway, manufacturing, and mercantile, and he found that the average cost of administration was 12.75 per cent., while in one great establishment it rose to twenty per cent. The manager of one of the large department stores in New York told me that his expense for administration was twenty-two per cent., and he expressed astonishment that the board's cost was only about one-quarter of that. The cases are not entirely parallel; but after making all reasonable allowance for differences, the essential fact remains that the cost of missionary administration is remarkably low. About ninety-five cents out of every dollar go to the work in some form. Dr. John Hall of New York once said: "I have been closely connected with the work for more than a quarter of a century, and I do not hesitate to say that it would be difficult to find elsewhere as much

work done at so moderate a cost as in our mission boards."

Question of Debt

It is more difficult than many might imagine to manage a great board so as to avoid debt. The work, being conducted on so large a scale and over so vast a territory, cannot be hurriedly adjusted to financial changes in the United States. It has been gradually developed through a long series of years, and must from its nature be stable. A board cannot end its work with the year and begin the next year on a different basis. It operates in distant lands, some so remote that from four to six months are required for the mere interchange of letters. Plans and pledges must therefore be made far in advance. In these circumstances, it is not easy to forecast the future; but the boards must do so, or try to.

True Financial Policy Toward Missionaries

Moreover, missionaries are sent out for a life service. They cannot be discharged at any time, as a merchant discharges a clerk. True, the board reserves the right of recall; but it justly feels that it should not exercise it, save for serious cause in the missionary himself. Foreign missionaries, too, are not situated like home missionaries—among people of their own race, with partially self-supporting congregations behind them, and with larger churches within call, in case their

board fails them. They are thousands of miles away, among different and often hostile races, and with usually no local resource. In such circumstances, the board simply cannot abandon them. It must pay their salaries and pay them promptly; and it does so. The boards have retrenched in many other ways, but the foreign missionary has received his full salary, and that, too, the very day it was due. We believe that the home churches will sustain the boards in that policy, that they do not want them to send a forlorn hope into Asia and Africa, and then desert it. This policy, however, while only just to the missionaries, involves risk to the boards.

Uncertainty of Income

Another difficulty experienced by the boards is the uncertainty of income. The churches will not pay in advance. The average church does not even make pledges, and has no adequate system of raising money. The tide of beneficence ebbs and flows in the most startling ways, and of course the board is often in danger of debt. The wonder is that the debts are not larger. Within sixty days of the close of its last fiscal year, one board lacked $513,000 of the sum needed to meet its pledges to the missions, ten months having brought only about half of the amount needed for the year. If the board had not borrowed at the banks during those

lean months, its missionaries would have suffered for the necessaries of life and its schools and hospitals would have been seriously crippled. Suppose some unforseen emergency had occurred in the last two months to diminish the gifts that were normally expected at that period—a financial panic, a St. Louis flood, or a San Francisco earthquake—debt would have been inevitable.

Giving as Related to Special Objects

The perplexities of administration are greatly increased by the special object system. The basal reason for giving should not, of course, lie in a particular person or institution, but in the considerations that were stated in the chapter on "The Foreign Missionary Motive." However, giving to objects assigned from the authorized work by the boards themselves can be so safeguarded as to be helpful. It often makes the cause concrete and strengthens the sense of responsibility for its maintenance. The inclinations of earnest and friendly people to maintain the work by special object giving should not be indiscriminately opposed, but wisely guided. Within proper limits, they may be made to subserve wise ends.

Extreme Demands

But when the giver insists on having a particular native pupil or helper assigned to him and to have letters from or about the native thus supported, serious difficulties emerge.

The larger boards have from thirty to fifty thousand of such scholars and helpers. These myriads of individuals are constantly changing, and their comings and goings and habits and progress are subject to greater fluctuations than in a like number of people at home. Imagine the plight of a teacher of a primary school in America if, in addition to her labors in and out of the classroom, she were expected to correspond with the parents of all her pupils, tell each pupil what he should write to his parents, and correct every letter that he sent. The plight of the missionary is rendered far worse by the fact that the children are not accustomed to write letters and do not know our language, so that when a letter has been laboriously gotten into shape, the unhappy teacher must add to her assistance in composition the toil of translating it into English, writing it out by hand, and mailing it. Such demands upon a missionary are altogether unreasonable, and when the giver adds a demand for a photograph of a scholar or helper, who never had a picture taken in his life, with perhaps no photographer within a hundred miles, and no money to pay one if he were available, patience is apt to be exhausted.

**Perplexities an Dangers**

There are, moreover, administrative perplexities involved in such excessively special-

ized giving. Suppose a citizen should refuse to contribute toward the expenses of his community unless his money could be applied to the grading of the street in front of his house, or to the salary of the teacher who instructs his children. How could the administration of any municipality be conducted, if each man insisted on having some particular item of city expenditure assigned to him? The donor does not usually suspect the difficulties in his selection of a special object. He naturally chooses the most attractive phases of the work, while others less attractive but equally important are ignored. Still less does it occur to him that it has an unfortunate influence on native helpers to know that they are specially supported from America. Centuries of poverty and oppression have predisposed most Asiatics and Africans to undue reliance upon the missionary. Experience has shown that extraordinary care must be exercised in the distribution among them of foreign money, lest they be pauperized in spirit and led to a dependence upon America demoralizing to themselves and incompatible with that spirit of self-reliance that we are earnestly endeavoring to inculcate.

**Questions as to Schools and Helpers**

Sometimes, too, the scholar supported does not turn out well. All children in mission schools are not saints; if they were, missions

would not be necessary. Some have to be dismissed for bad conduct. Some are taken away by their heathen parents, while in Africa it is not uncommon for a father to sell his daughter to a licentious white trader. Even the Christian helper may prove to be incompetent or mercenary and have to be dismissed. The heritage of centuries of heathen license and deceit is not easily overcome in a few years. The missionaries exercise great care in selecting helpers, and lapses are exceptional; but they do occur, and when they do, the resultant harm is greatly augmented if particular givers in America are involved.

**Equitable Distribution**

Readjustments in appropriations are frequently necessary because the boards are unable to furnish sufficient funds to carry on every department of the work as estimated by the missions. It is seldom practicable for a mission to adjust a cut on the basis of special contributions from home. It cannot develop envy and irritation by reducing one native helper's salary and leaving another untouched, maintain one department of work at full strength and almost annihilate another. The distribution of funds must be equitable, each form of work bearing its proper share of retrenchment, and the guiding principle must be the interest of the cause. This being the case, it is possible that the exigencies of

the work may at any time require an increase or decrease or even the total discontinuance of expenditure for any specific object.

**Impossible Correspondence**

It would be impossible for a board to make each one of these changes the subject of correspondence with givers, for the reason that the objects thus supported are thousands in number, that they are scattered all over the world, that the distances are so great that long periods are required for the mere interchange of letters, and that the givers also are numerous and widely distributed.

**Why Control of Gifts Is Desirable**

Constituents and missionaries should understand that the object of the boards in desiring to control gifts is simply in the interest of the work, that they wish to have the Lord's money used to the best advantage, and that they have no disposition to alter the direction of a designated gift, but only to safeguard the interests of the cause and to provide for emergencies and for necessary changes.

**Objects Outside the Budget**

These perplexities of special object giving are increased by the disposition of many people to give to objects outside of the authorized budget. The missionaries, assembled in annual meeting, carefully consider the work that should be done and forward their estimates to the board. On the basis of these estimates, the board makes "the regular grants," pledging in them the largest sum

that there appears to be a reasonable probability will be received. Plainly, therefore, the first duty of givers, if they would truly serve the work, is toward these grants, since they include the objects which the missionaries themselves have decided to be of first importance. Therefore, to demand that money shall be applied to some other purpose is virtually to insist upon giving to the less, rather than to the more important work.

Irregularity Unfavorable

"It is a singular fact," observes Dr. E. E. Strong, "that so many donors fancy that they can get information as to the best use to be made of their gifts through individual appeals, rather than by taking the united judgment of the missionaries on the ground and the executive committees at home." The effort to evangelize the world must not degenerate into a sporadic and spasmodic individualism. A board cannot spend $50,000 this year on a mission which has happened to have several good speakers at home on furlough, and $30,000 the next year because the furloughed missionaries from that field were ill or ineffective on the platform. The scale on which money should be expended in a given field cannot be wholly determined by the amount of money offered for it, or the varying degree of success which a missionary may have in presenting it to home audiences, or

the newspaper articles that may happen to interest a reader; but it must be decided by the relative needs of that field, the funds that are available for the whole enterprise, and the policy that has been adopted by the board. Otherwise, demoralizing elements of uncertainty and inequality are introduced.

**The Station Plan**

The boards have tried various expedients in the effort to harmonize the proper wishes of special object givers with the interests of the work. One of the best is called the "share" or "station plan," which assigns the giver a part of the budget which must be raised for the station in which the donor wishes his gift used. Money is received, not for an individual scholar or native worker or school, but for the station. This plan is proving satisfactory alike to givers, boards, and missionaries. It allows a flexible use of mission funds in accordance with the best judgment of the missionaries and the changing necessities of the work, provides a support for all departments and not simply for a few, makes it possible to furnish adequate information, gives room for steady advance of interest and gifts, instead of fixing limits, and insures the continuance of the gift to the permanent work uninfluenced by changes in personnel.

**Openness of Mind**

Viewing missionary administration as a

whole, there is undoubtedly occasional ground for criticism. Every board would admit that, in deciding a myriad of perplexing questions, many of them delicate and difficult and on which good men differ, some errors of judgment occur. The attitude of officers and members should be one of openness of mind toward such modifications of policy or method as conditions may require. The fact that they did a thing last year is not a conclusive reason why they should do it next year. Emerson says that consistency is the virtue of small minds. We should do what we believe to be right before God to-day, whether or not it is what we did yesterday. The man who cannot change his mind, when conditions have changed, is not fit to be an administrator of a great enterprise. He is worse than a weak man, for the latter is amenable to advice, while the former is as inaccessible to reason as a mule. It is probable, however, that if any one were to make a list of the real defects in present administrative methods, he would readily learn on inquiry that the boards already know those defects and that they are earnestly striving to remedy them. Dr. William N. Clarke expresses the following opinion:

**Reserve and Mutual Confidence Desirable**

"The sharpest criticism usually comes from those who know the work only from

the outside, and have no idea either of its real magnitude or of the immense complications that it involves. Large parts of the work of missionary boards imply matters that are confidential in their nature. A certain amount of reserve is absolutely required by justice and by the interests of the work. Matters that can be openly discussed are often fully intelligible only to those who know great classes of surrounding facts. When a society or board is blamed about some occurrence on the foreign field, there is almost sure to be involved some personal matter in which prejudice for or against some one may easily mislead an outside judgment, and even in the inner circle a just and wise judgment requires the utmost caution. All administrative work is of course justly open to candid and reasonable criticism, and no missionary society expects or asks to escape it; but there are comparatively few persons who are thoroughly qualified to criticize the administration of the great missionary organizations except in a very general way. Even for those who have intimate knowledge enough to be capable of intelligent criticism, it often proves far easier to see faults in the policy of the great societies than to propose radical improvements upon their general method of administration. It is a case where correction even of acknowledged

faults, though it be ever so much desired, is often beset with unsuspected difficulty. Hence, the case is one that evidently calls for mutual confidence and loyal coöperation among those who are interested together in missions. . . . The fact ought to be taken more closely home to the popular Christian heart that a missionary society is conducting a work of exceptional magnitude and difficulty, under conditions that render misjudgment of its doings extremely easy; and that its officers deserve sympathetic and respectful judgment from all their brethren."[1]

Intelligent Direction

All the boards are giving increasing attention to the principles of an intelligent and comprehensive policy. They feel that the days of sentimentalism in foreign missions have passed. They are not conducting a crusade, but a settled campaign, and they are planning it with such skill and prudence as they possess. They study the broad principles of missions, read the lessons of a hundred years of missionary effort, abandon plans that have been found defective and adopt new ones which promise better results. Every year, the officers and representatives of about fifty boards of the United States and Canada meet for conference as to the best methods for carrying on missionary operations, and an

[1] *A Study of Christian Missions*, 128, 134, 135.

amount of care and thought is given to the whole subject that would surprise the average critic. The boards are earnestly trying to administer this great trust wisely, economically, and effectively, and on sound business and scientific as well as religious principles.

**A Work of Faith**

It will be seen from all that has been said that there is no ground for the assumption of some that the work of a Church board is not a faith work. At the beginning of each year, the board makes and guarantees its appropriations solely on the faith that God will move the Church to provide the necessary money. Since he has ordained that this work shall be supported by the gifts of his people, it is fair to assume that he will bless them when they move unitedly and prayerfully for the accomplishment of the chief work that he has laid upon them, and that he is quite as apt to guide the men whom the Church "looks out" as "of good report, full of the Spirit and of wisdom" and appoints "over this business," as he is to guide any independent agency or individual, however sincere or enthusiastic.

**Divine Guidance Through Prayer**

These men regard the work as of divine authority and of beneficent character. They reverently look to the Holy Spirit as the administrator of the enterprise, believing that their chief reliance must be upon his guid-

ance. They realize that God is not limited to human methods, and that the failure of a cherished plan may not argue injury to the cause, but only defects in the plan. They feel that their only safety is to keep close to Christ and to seek to know his will. Prayer, therefore, begins and pervades all deliberations, and wings every appeal for funds. Heavy as are the anxieties and responsibilities, every board counts it an honor and a privilege to represent the Church of God in the administration of this noblest of all Christian activities.

## QUESTIONS ON CHAPTER II

AIM: TO UNDERSTAND THE MACHINERY THAT HAS BEEN CREATED BY THE CHURCH FOR CARRYING OUT ITS AIM

1. How would foreign missionary work be conducted if we had no denominational missionary boards?
2. Why would it not be possible at present to have a single board, representing the entire Christian Church?
3. What would be the advantages of having each congregation conduct its work on the foreign field directly, and separately?
4. What would be the disadvantages of this arrangement?
5. How, in this case, would a missionary secure appointment, if his own congregation was unable to send him out?

6. How would the work on the field compare in equipment with that which is now conducted by the boards?
7. What are the advantages and disadvantages of independent missionary societies?
8. Other things being equal, would you prefer to own stock in a small and recent, or a large and old company, doing business in Asia?
9. What application has your answer to boards and independent societies?
10. Sum up all the advantages of denominational boards as effective missionary agencies, over separate congregations and independent societies.
11. Sum up the principal features of the work of the board of foreign missions, considered as a business enterprise.
12. How does it seem to you to compare in magnitude and difficulty with that of the other boards of the Church?
13. What sort of men should be secured as secretaries of boards of foreign missions?
14. Name some of the principal subjects that a board secretary ought to be acquainted with.
15. What kind of salaries should they receive?
16. What are the arguments for increased economy in the administration of foreign missionary boards?
17. What are the arguments for larger expenditure?
18. How is a board to advertise its work effectively, and yet escape the criticism of extravagance?
19. What are the advantages of permitting persons

at home to support individual children in mission schools abroad?

20. State five principal difficulties involved in this plan.
21. If you were a missionary, what would you think of a home Christian who insisted on having a scholar in spite of these difficulties?
22. What are the arguments for and against giving money for objects outside the budget?
23. Under what circumstances should missionaries on furlough be permitted to solicit money for their own work?
24. Does the station plan seem to you to be a satisfactory arrangement? Give reasons for your view.
25. What knowledge should a person have, in order to pass intelligent criticism on a board of foreign missions?
26. What improvement can you suggest in the management of foreign missionary boards?
27. What are the three principal difficulties in the order of their importance, that boards have to meet?
28. What ways can you suggest of meeting these difficulties?
29. What is the part of the individual congregation in the matter?
30. What is the part of the individual Christian?

REFERENCES FOR ADVANCED STUDY.—CHAPTER II [1]

I. *Foreign Missionary Administration.*

[1]The leader should make an effort to obtain information regarding the administration of the mission board or society of his denomination through the secretary of the board, whose name appears near the end of "Suggestions to Leaders of Classes" on *The Why and How of Foreign Missions.*

Baldwin: Foreign Missions of the Protestant Churches, IV.

Barnes: In Salisbury Square, IV, V, VI.

Bliss: A Concise History of Missions, Part III, Chap. II.

Clarke: A Study of Christian Missions, VI.

Stock: A Short Handbook of Missions, Part I, Chap. VIII.

# QUALIFICATIONS AND APPOINTMENT.

The first point that I shall emphasize refers to your physical nature. You will want to take with you to your field of labor a sound, healthy, vigorous, and normally developed body.

*—George Scholl*

Let the most thoroughly disciplined faculties and the noblest powers of the Christian world be consecrated to work of such a character. We do not plead for missionaries to go forth to teach science, but for missionaries who possess a scientific mind; nor for men to proclaim or teach the philosophies of the world, but for men who have as a part of their equipment a philosophic mind.

*—S. H. Wainright*

In the first place, only a man whose mind is pervaded by the immediate personal presence of the Holy Spirit, can reveal Christ to those seeking him. The first great work which we have in any mission field is that of making Christ known to the people.

*—James M. Thoburn*

In the mission field abroad, as in fact at home, too, character counts for more than learning, for more than skill. Character, humanly speaking, is almost everything.

*—Eugene Stock*

## III

# QUALIFICATIONS AND APPOINTMENT

Careful Selection of Candidates

IT is a mistake to suppose that any nice, pious youth can become a foreign missionary. The critic who imagines that weaklings or milksops can be appointed, might apply for appointment himself and see. Large churches, after spending a year or more in considering scores of highly recommended ministers, sometimes give a unanimous call to an unworthy man. So a board occasionally errs. But as a rule, the rigorous methods now employed quickly reject incompetent candidates, while the increasing missionary interest in colleges and seminaries gives the choicest material to select from. The boards do not appoint the pale enthusiast or the romantic young lady to the foreign field, but the sturdy, practical, energetic man of affairs, the woman of poise and sense and character. It is not the policy to send a multitude of common men, but a comparatively small number of picked men, the highest types of our Anglo-Saxon Christian character and culture. Imitating the example of the Church

at Antioch in setting apart as foreign missionaries Paul and Barnabas, the modern Church selects the best that apply for this service. The result is that foreign missionaries are fast becoming a picked class, far above the average in intelligence, character, and devotion.

**Tests Imposed**

We would not give the impression that the boards insist upon an impracticable standard, nor should modesty deter any young man or woman from applying. The tests imposed are not merely scholastic. Sometimes the honor members of a graduating class have been rejected and men of lesser academic distinction appointed, because investigation has shown that the latter gave better promise of real usefulness. High grades sometimes coexist with serious defects of character. Many of the prize men of our colleges are never heard of in after life, while others, who, like General Grant, made no special mark as students, have developed splendid qualities.

**Qualifications**

It may be well to indicate the qualifications that are required, not only for the guidance of young people who are contemplating application, but for the information of laymen who may not be familiar with the subject, and who often hear misleading statements regarding it.

**Health**

Foreign missionaries often live and work

in such trying climates, amid such insanitary surroundings, exposed to such malignant diseases, and under such nervous strain, that only men and women of sound constitution and vigorous health should be appointed. It is important therefore to ascertain whether one is free from physical defects or tendencies that might shorten life. This question is one to be determined, not by the applicant, but by a physician, and the board insists on a rigid examination, usually by a physician of its own selection.

Age Limits

After thirty, one's ability to acquire a free, colloquial use of a foreign tongue rapidly diminishes. Moreover, one's ability to adapt himself to a different environment becomes less easy as the years pass. It is better that the transfer to new conditions and the study of a difficult language should begin before either the physical or intellectual life becomes so fixed that it is hard to acquire new things. The probable duration of effective service also shortens rapidly as one moves toward middle life. For these reasons, the boards do not like to accept any one over thirty-three, unless other qualifications are exceptionally high, in which case the age of acceptance is occasionally extended to thirty-five.

Education

Graduation from both college and professional school is ordinarily required in men,

and at least a high school training in women. The boards insist, too, that the student's record shall be such as to show that he possesses more than average intellectual ability. A considerable part of the work of the missionary is intellectual. His daily problems require a trained mind. Moreover, in many fields he comes into contact with natives whose mental acumen is by no means contemptible. While, therefore, a board will not reject a candidate because he does not stand near the head of his class, it will reject him if his grades indicate mediocrity. The considerations that occasionally lead the Church at home to ordain a man who has not had a full course may lead a board to send one to the foreign field, but such cases are exceptions.

**Those Without Theological Training**

Graduates of technical schools are needed every year by some of the boards. Physicians are nearly always in demand. Colleges and boarding-schools frequently call for recruits who are specially qualified for teaching. Sometimes mechanical and electrical engineers are needed for special chairs. Several boards have sought graduates of industrial and agricultural colleges for industrial schools. Hospitals often ask for trained nurses to act as matrons and head nurses. Mission presses call for superintendents who

understand printing, while some of the larger missions can use to excellent advantage laymen of commercial experience as treasurers, builders, and business agents. Of course the number that can be used in some of these ways is not great. The all-round candidate who can do anything that is assigned him is in chief demand.

**Executive Ability**

The boards make careful inquiry as to executive ability and force of character. Many a man can do good service in the homeland who could not succeed on the foreign field. The duties of a missionary are not like those of a pastor at home, who usually succeeds to an established work, who finds methods already so largely determined that his duty is rather one of modification than of origination, and who has wise counselors in his church officers. The missionary's functions are rather those of a superintendent. He must be a leader and organizer. Mere piety will not make a missionary, any more than mere patriotism will make an ambassador. The boards lay stress on energy, initiative, and self-reliance. They inquire whether the candidate has qualities of leadership and whether, in general, he is a strong man.

**Common Sense**

Common sense is a much rarer quality than might be supposed, and not a few candidates go down under the searching inquiries

that the boards make regarding it. Some brilliant men lack the balance of judgment, the homely good sense, that are indispensable in a useful missionary. The foreign missionary must deal with a variety of problems and conditions that call for the practical man as distinguished from the visionary. The direction of native helpers, the expenditure of considerable sums of money, the superintendence of building operations, the settlement of the questions that are constantly arising among native Christians, the adjustment to all sorts of persons and conditions—these and other matters that might be mentioned cannot be prudently committed to unbalanced men, however pious or healthy or intellectual. Governor Brown, of Georgia, used to say that "if the Lord has left judgment out of a man, there is no way of getting it in." The mission field is not the place for the dreamer, the crank, the mere enthusiast. The quality of good sense is so often developed in the school of privation that some of the best missionaries have been men who were forced by poverty to work their own way through college, for the necessity that was thus laid upon them developed those qualities of alertness, self-reliance, and good sense that are of high value in missionary life.

**Purpose and Persistence Necessary**

The missionary movement is not a spas-

modic crusade. It is not an easy life. The romantic halo about it is chiefly in books. It should not be entered upon, therefore, by those who are prone to rapid alternations of feeling, or who are easily discouraged, or who are incapable of persevering toil. The student who has volunteered under the impulse of emotional excitement should give his new purpose a reasonable testing period before making application for appointment. The man who is always conceiving great projects and never carrying them out is another type that is not desired. Most of the boards have had experience with such missionaries and they do not want any more. The man of patient persistence in well-doing, who does not easily lose heart, who courageously and inflexibly sticks to his work, however discouraging it may be, the man who, like General Grant, "proposes to fight it out on this line if it takes all summer," is the type that is wanted for missionary service. Missionary employment is expected to be for life, and no one should apply who is not willing to consecrate himself irrevocably to it, who cannot make light of privations and "endure hardness as a good soldier of Jesus Christ." A veteran missionary, in asking for an associate, wrote: "Send us a despiser of difficulties, who will not be discouraged under the

most adverse circumstances, who will unite unflinching courage with consummate tact, know how to do impossible things and maintain a pertinacity that borders on stubbornness with a suavity of manners that softens asperity." That is expecting a good deal of human nature, but it indicates the ideal that we have in mind.

**Agreeable Temperament**

Ability to work harmoniously with others is a prime qualification. The mission circle is the very worst place in the world for a quarrelsome man or woman. One such missionary will wreck the happiness and perhaps the efficiency of a whole station. No degree of ability or force of character can make a missionary of that type tolerable. Indeed, the stronger he is the more trouble he makes. Then there is the man, or the woman, who takes personal offense when his or her plans are opposed. Most troublesome of all is the type of Christian who is so certain that God has, in answer to prayer, shown him what ought to be done, that he is wholly inaccessible to the arguments of others. It does not occur to him that his associates also pray and that God may guide them as well as him. A vast amount of unregenerate pugnacity and narrow-mindedness in this world passes for "fidelity to the truth as I see it."

**Cheerfulness**

A cheerful spirit is as essential as ability to

work with others. Some otherwise very excellent people are by temperament despondent. They magnify difficulties and imagine them where they do not exist at all. Present to them any proposal, and they will see all the objections to it first. They never weary of bemoaning the shortcomings of their fellow Christians. They walk about Zion and mark the defects thereof and tell them to the public. They remind one of the old Scotch elder, who lugubriously said of his church of three hundred members: "There be nae real Christians here—except masel' an' Sandy, an' sometimes I hae ma doots aboot Sandy." "Good Lord, deliver us!" is the prayer of the missionaries already on the field regarding all these types.

Harmonious Doctrinal View

The candidate who holds opinions of doctrine or polity that are not in accord with those of the Church with which he would be associated as a missionary falls under the general head of incompatibility. Variance of this kind may be, and ordinarily is, held from thoroughly praiseworthy motives, and it is not the province of a board to attempt to convince the candidate that he is wrong or to bring any pressure whatever to bear upon him to change his views. It simply notes the fact that the candidate probably could not harmonize with missionaries who hold a dif-

ferent position. This objection would not, of course, apply to those variations of belief that are within the recognized limits of evangelical faith as held by the Church to which the candidate belongs. In no denomination is the ministry entirely homogeneous as to questions of doctrine, nor do the boards insist that the missionary body shall be. There are the same differences of this kind among missionaries that are to be found at home. We are referring now to those questions that would differentiate a candidate from the whole body of his associates and introduce embarrassing complications among them. Hobbies or eccentricities of any kind are considered more or less objectionable as tending to divide those who ought not to be divided and to affect injuriously the influence of the missionary body upon the natives, who are always quick to observe and to comment upon such differences.

**Marriage**

It is a mistake to suppose that the boards insist upon marriage. Indeed, some boards require their men to go out single, but permit them to marry after learning the language and proving their fitness for missionary life. Other boards advise this course, but leave it to the judgment of the candidate. The objections to deferring marriage do not, as a rule, relate to the work, but come from families on the field, who do not feel prepared to

board young men. Traders and Roman Catholic priests usually keep "bachelors' hall," and where a couple of young missionaries are together, there is no valid reason why they cannot do so for a year or two if necessary. No Protestant board advocates the celibacy of missionaries. All appoint married men; but almost all have certain forms of work that can better be done, for a time at least, by single men. A candidate, therefore, who has not already arranged for marriage, need not feel that he is under any pressure to do so. If, after a few years on the field, he wishes to marry, the board will have pleasure in sending his fiancé to him, provided, of course, she is found to possess the necessary qualifications for missionary life. So many missionaries and friends are constantly coming and going, that there is seldom any difficulty in finding suitable companionship for the young ladies.

**The Acceptable Fiancé**

The fiancé must make a separate application, and it will be as carefully investigated as that of the man whom she is to marry. No woman should go to the foreign field simply because she is the wife of a missionary. Life in a heathen land is so trying, from the viewpoint of home standards, that the wife who is not in deep spiritual sympathy with her husband's missionary work and purpose will

almost certainly become lonely, discontented, and depressed. She may successfully fight against this for a time, but in the end she will not only become unhappy herself, but she will probably make her husband unhappy, while it is not improbable that her health will give way and that he will be compelled to give up his life's plans and return home with an invalid wife. Most of the boards have had such costly experiences of this kind that they are disposed to make careful inquiry regarding the qualifications of those who expect to become the wives of missionaries.

**Wives of Missionaries**

The wives of missionaries are regarded as associate missionaries, uniting with their husbands in desire and effort to give the gospel to the unevangelized. It is expected that, so far as is consistent with their strength and household duties, they will learn the language and take part in missionary work.

**Children**

So many candidates have to be declined on account of their families that it is proper to add that, while the boards cordially recognize their privilege and duty in relation to children that are born on the field, the boards hesitate where there are children prior to application for appointment. It costs much more to transport such families to the field and more to house them after their arrival. A mother finds it difficult to get the time and

strength for language study, and there is always a possibility that such missionaries will have to resign because they find the foreign field unfavorable to the health of their children. Ordinarily, therefore, most boards do not like to appoint candidates who already have children, though they do this in exceptional cases.

Christian Character and Spiritual Life

It need hardly be said that if any one of the qualifications that have been mentioned is more indispensable than the others, it is spiritual life. No matter how healthy or able or well educated, the successful candidate must have a sound, well-developed Christian character. The boards do not commission mere physicians or school-teachers, but missionaries. The medical graduate who simply wishes to practise his profession in a great mission hospital in Asia, the professor whose ambition is only to build up a flourishing school, the youth who wants to see strange lands and peoples or who is animated by the spirit of adventure, are not wanted. Missionary work in all its forms is distinctly spiritual in spirit and aim. David Livingstone, when asked what were the chief requirements of a successful missionary, gave as the first: "A goodly portion of God's own loving yearnings over the souls of the heathen." The boards, therefore, place great stress on the candidate's spiritual

experience and his motives for seeking missionary service. The missionary should be above everything else a spiritual guide. Inquiries on this point are carefully made, and if there is reason to doubt the spiritual influence of a candidate, he is certain to be declined.

**Other Desirable Qualities**

Other considerations may emerge in particular cases. Some experience in teaching or Christian work, and a knowledge of music in women candidates and of bookkeeping in men, while not usually required, add to the attractiveness of an application. The qualifications that have been mentioned, however, are those that are generally sought for by the boards. Taken together in this way they may appear to constitute a formidable list; but this enumeration should not ease the conscience of any young man or woman who is considering the question of going to the foreign field.

**Encouragement to Applicants**

Ill health, imperfect education, dependent relatives, inability to work harmoniously with others, and age that forbids hope of acquiring a difficult language are valid reasons for not applying; but unless some such positive disqualification is known to exist, the proper course is to correspond with the secretary of the board and he will gladly give all needed counsel. A general sense of unfitness for so

noble a calling is not an adequate reason for failure to apply. Such modesty is apt to be the refuge of those who are quite willing to have an excuse to stay at home. One should not be deterred because of reports that men are being rejected for want of funds or for any other reason. The financial situation may have changed, or an unexpected vacancy may have occurred. The fact that an apparently good man of one's acquaintance has been declined is not necessarily a reason for discouragement, for the board may have discovered some defect that his friends did not suspect, or the trouble may have been with his fiancé. No matter what one hears, if he feels that he ought to go to the foreign field, he should send in his application and place upon the board the responsibility of dealing with it.

**Proper View of Rejection**

There is no disgrace in being rejected, for it will readily be seen that a number of the reasons mentioned above may be providential in character, and, while hindering one's going to the foreign field, might not hinder a successful life for Christ in the homeland. Moreover, the boards consider all applications as confidential, so that the fact of rejection need not be known beyond the limited circle of the friends whose private opinions it is necessary for the board to seek.

**Procedure in Making Application**

The procedure in making application is simple—write to the secretary of the board and he will send a set of application blanks and all needful information. The secretary, on receiving the formal application, corresponds with those who know the candidate. Some boards have a printed list of questions for this purpose, as they have learned from experience that, while most people will tell the truth, they will not tell all the truth unless definite questions are asked and a specific answer insisted upon. The time required for this investigation is ordinarily about two or three months, though in special cases it may be shorter or longer.

**Conference at Headquarters**

As a further precaution, a few of the boards have adopted the plan of bringing newly appointed missionaries to their headquarters for a conference of a week or ten days. These conferences have proved to be of great interest and value, enabling the secretaries to pass the appointees in careful review before going to the field, establishing at the outset relations of personal friendship, acquainting the new missionary with some of the lessons of missionary experience and the main features of missionary policy, and clarifying his opinions on a number of important matters.

**Missionary Call**

How may one know whether he is called of God to be a missionary? The divine sum-

mons is made known in a variety of ways. Some men are conscious of a call almost as distinct and commanding as that of the Apostle Paul. But probably few have such an experience, and the lack of it should not be regarded as an indication that one has no call to missionary service. God's will is often made known in quieter ways. Many theological students make the mistake of assuming that the absence of an external peremptory call means that they should stay at home. The result is that scores look for home pastorates because they "have no call to go abroad." The assumption should be just the reverse. If God calls a man to preach the gospel at all, surely the presumption is in favor of the field where the work is the greatest and the workers are fewest. With an average of one minister for every 514 people at home and candidates thronging every vacant pulpit, while abroad there is an average of but one for every 174,000 of the population; with all the doors of opportunity wide open and the mission boards vainly appealing for more men—it is preposterous for the average student to assume that he should stay in America unless a voice from heaven summons him to go to the needy millions of Asia or Africa. In the language of Keith-Falconer: "While vast continents are shrouded in al-

most utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign mission field."

Question of Need

The plea that there are needs at home is mere quibbling, in view not only of the facts already stated, but of the further fact that about ninety-eight out of every hundred students are staying at home. It is probably fair to say of any given student that there is no need of him in the home field that is at all commensurate with the need of him on the foreign field. His proper attitude therefore should not be, "Why should I go as a foreign missionary," but "Why should I not go?" The late James Gilmour, the famous itinerant missionary to the Mongol tribes, wrote of this period in his student life: "Even on the low ground of common sense I seemed to be called to be a missionary. Is the kingdom a harvest field? Then I thought it reasonable that I should seek the work where the work was most abundant and the workers fewest." "This was the plain common-sense process by which that apostle to Mongolia reached a decision as to duty."

## QUESTIONS ON CHAPTER III

AIM: TO UNDERSTAND WHAT SORT OF PERSONS ARE NEEDED FOR FOREIGN MISSIONARY WORK AND HOW THEY ARE APPOINTED

1. Make out a list of questions which you think a board should submit to missionary candidates on the subject of physical qualifications.
2. What answers to these questions would you accept as satisfactory?
3. Make out a list of questions on the subject of educational and mental qualifications, and indicate satisfactory answers.
4. Make out a list on the subject of personal character and ability, and indicate satisfactory answers.
5. Make out a list on the subject of spiritual qualifications, with satisfactory answers.
6. To what persons, besides the candidate would you apply for information on these topics?
7. What questions would you put to these others that you would not put to the candidate?
8. Under which head would you consider it most important to have strongly favorable testimony?
9. Under which head would you be most prepared to accept testimony not altogether favorable?
10. Would you accept a candidate who had never led any one to Christ?
11. What sort of courses would you advise a college freshman to take in preparation for the foreign field?
12. What special work would you recommend for a theological student?
13. What special work, for a medical student?

14. What sort of training would you advise for a young woman volunteer 16 years of age during the time that must intervene before she went to the field?
15. Whose fault is it that the average ability of missionaries is not higher?
16. What besides personal qualifications might lead an application to be accepted at one time and rejected at another?
17. What advantage is it for a board to have more candidates than it can send out?
18. What percentage of persons in the United States do you think have the necessary physical qualifications for foreign missionary service?
19. What percentage have the necessary mental and educational qualifications?
20. What percentage have the necessary qualifications as to character and ability?
21. What percentage have the necessary spiritual qualifications?
22. What percentage possess all these qualifications in the required degree?
23. What measure of responsibility do you think rests upon this last-named class?
24. Name what you consider to be valid reasons for those well qualified for the foreign field to remain at home.
25. What constitutes a call to the foreign field?
26. Should those qualified assume that they ought to stay at home unless they have a special call to go abroad or that they ought to go unless they have a special call to stay?
27. What proportion of those who ought to go abroad do you think actually do go?

28. What measures can you suggest for securing the volunteers that are needed and that ought to respond?
29. What would you tell a person who suspected he was called to the foreign field but who was not yet willing to make a decision?
30. What would you tell a person who was willing to go but who seemed hardly to possess the proper qualifications?
31. What responsibilities rest on those not qualified to go abroad or hindered for valid reasons?
32. How much compared with those who go to the field ought they to be willing to sacrifice for the cause?

## References for Advanced Study.—Chapter III

I. *Qualifications for Foreign Missionary Work.*[1]

Call, Qualifications, and Preparation of Candidates for Foreign Missionary Service, 23-243.
Ecumenical Missionary Conference, Vol. I, 301-308; Vol. II, 205-210.
Speer: Missionary Principles and Practice, VII.
Students and the Missionary Problem, 168-185.
Students and the Modern Missionary Crusade, 101-128.
The Student Missionary Appeal, 69-81.
World-Wide Evangelization, 63-85.

[1]Persons desiring to know the requirements of candidates for the foreign field of their mission board, should write the secretary of the board, whose name appears near the end of "Suggestions to Leaders of Classes" on *The Why and How of Foreign Missions.*

II. *What Constitutes a Call to Foreign Missionary Work?*

Baldwin: Foreign Missions of the Protestant Churches, III.

Call, Qualifications, and Preparation of Candidates for Foreign Missionary Service, 1-22.

Gibson: Mission Problems and Mission Methods in South China, 312-321.

Thoburn: Missionary Addresses, II.

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# THE FINANCIAL SUPPORT OF THE MISSIONARY ENTERPRISE

The Church ought to regard the provision of ample funds for the prosecution of its great campaign as a matter of course, as its most elementary duty. But it should give much more than subscriptions and collections. It should give keen and eager interest, unfailing sympathy, intelligent and fervent prayer. That is "support of missions."

*—Eugene Stock*

If it were possible to secure a general consensus of judgment from a large number of people as to how a missionary ought to live in order to exert the most profound and permanent influence over the people to whom he is sent, there would probably be practical unanimity in the conclusion that he ought not to live in what is called 'luxury,' even if such privileges were to be provided by the missionary society that supports him. . . . There are many who have formed in their minds a conception of the missionary living rudely, without any of the common comforts of life, enduring the severest hardships and perils amid most forbidding surroundings. This conception has become so thoroughly fixed in the minds of many good Christians in civilized countries, that it is something of a shock to them to know that the missionary ordinarily lives in a comfortable house with a good roof over his head, and a comfortable bed to sleep upon at night, and that he has daily sufficient food for the proper nourishment of his body.

*—James L. Barton*

## IV

# THE FINANCIAL SUPPORT OF THE MISSIONARY ENTERPRISE

A Subject Often Misunderstood

THIS is a subject that interests the layman who gives as well as the student who volunteers. There is special reason for discussing it, because it is often misunderstood.

Support Rather than Compensation

It should be borne in mind at the outset that the principle is support rather than compensation. Inquiry is made as to the cost of a reasonably comfortable living, and a sum is assigned that covers that cost. The amount varies in different fields, as the cost of living varies. A married man gets more than a single man, because two are to be supported instead of one. The birth of a child brings a small additional allowance, usually $100 a year, because it means an increased expenditure. This is sometimes criticized, but any parent in the United States can give a critic valuable information as to whether a child can be fed, clothed, and educated on $100 a year.

Salaries Equalized

Most of the boards make a flat rate for all the missionaries of a given region, paying the same amount to the new recruit as

to the veteran. Other boards grade salaries according to length of service, paying a minimum amount for the first term, a little larger sum for the second term, and a still larger one for the third. This plan is growing in favor, as it recognizes the fact that expenses increase with enlarging work and family; but no distinction is ever made on the ground of relative ability or responsibility. The most famous preacher, the president of a great university, and the superintendent of the largest hospital, receive precisely the same salary as the humblest member of the mission. Evangelists, educators, and physicians are all paid the same salaries. Single men usually receive a little more than single women, not because they are considered as worth more, but because it costs them more to live, as they more often require separate establishments, while single women can usually live with some family or in a school.

**The Average Salary**

It will be seen that it is not possible to state any particular figure that would apply to all fields. The average salary is about $550 for a single missionary and $1,100 for a married one. This is not designed to cover house accommodations, which are provided in addition.

**A Barely Adequate Scale**

The scale of support is intended to be adequate to the needs of a Christian worker who

is not luxurious in his tastes, and the promised sum is promptly paid. It covers, however, only reasonable needs, and while ministers in this country may look forward to an increase, sometimes to large figures, the most eminent foreign missionary expects only modest support to the day of his death. Other foreigners in non-christian lands are paid far more liberally than missionaries. It is as true now as when Macaulay wrote, that "all English labor in India, from the labor of the governor-general and the commander-in-chief down to that of a groom or a watchmaker, must be paid for at a higher rate than at home. No man will be banished, and banished to the torrid zone, for nothing."

**Secular Workers by Contrast**

Business men, who have commercial dealings with Asia and Africa, say that they have to pay three times the salaries that are paid in America, in order to induce their clerks and agents to stay abroad. One of the latter is reported to have said that he "would rather hang on to a lamp-post in the United States than to have an estate and a palace amid the heat and dust and snakes and dirt and fevers and fleas of a typical Oriental country." Such discomforts do not characterize all mission lands, but they do characterize many of them. The fact that some restless adventurers prefer an African jungle or an Asiatic port does

not invalidate the statement that the average man will not live amid such conditions unless he is tempted by the hope of rich gains. But missionaries like Dr. Henry H. Jessup, the famous Syrian preacher and former Moderator of the Presbyterian General Assembly, Dr. D. Z. Sheffield, President of North China Union College, Dr. H. H. Lowry, President of Peking University, Dr. John G. Kerr, the celebrated surgeon, and dozens of other distinguished missionaries who could have commanded large salaries if they had stayed at home, have received simply the ordinary missionary income of $1,000 or $1,100 a year and house rent.

No Local Resources

Nor has the missionary the local resources of the home missionary. He cannot accept money from native Christians for his personal use without exposing himself to the charge of mercenary motives in coming among them. It is hard enough at best for them to understand his disinterestedness. He must be able to say: "I seek not yours, but you." Therefore if he earns money, he turns it over to the board, so careful is he to avoid even the appearance of self-seeking.

Prices of Supplies Abroad

It is misleading to say that "a dollar will go further in a heathen land than in America." It may, perhaps, in the purchase of some native supplies, but not in the articles which Eu-

ropeans and Americans deem necessary. The average mission land does not produce the kinds of food and clothing that a white man has to use, and the missionary must usually buy in the homeland, paying the same price that the average American at home pays and, in addition, the cost of freight across a continent or an ocean, usually both. True, he can sometimes purchase a part of his supplies at a local store at exorbitant prices; but as a rule he finds it cheaper to buy his food and clothing in London, New York, or Chicago.

**Increasing Cost of Living**

The change in economic conditions in recent years has seriously affected the missionary. The cost of living has risen as rapidly on the foreign field as at home, but the salaries have risen very little or not at all. A committee of the Laos Mission writes: "The cost of vegetables, fruit, chickens, eggs, fuel, and coolie hire has doubled, and in some cases trebled, within the past twelve years. There has also been a constant advance in the prices of meat and milk. We do not mention such luxuries as Irish potatoes, which sell at $24 per bushel (too dear for a missionary's purse); nor ham, which sells at sixty cents per pound."

**Scale in South America**

This upward movement is spreading all over the world. A missionary in South America writes: "Multiply American prices

of shoes by two and a half, clothing by two, cheap cloth by three, underclothes by four, hats by three, and you will have the prices of the same qualities of the same articles here."

**Calls Upon Missionaries to Give**

It should be borne in mind, too, that the missionary has many calls upon his charity. Pastors of large city churches know how numerous such calls are at home. But there is probably no other Christian worker in the world upon whom they press so heavily as the foreign missionary. He is among multitudes of poverty-stricken people. There are no charitable agencies, as at home, to which they can be referred, nor are there well-to-do laymen who can help in bearing the burden. The sick and starving are continually appealing to him. Moreover, as he organizes the converts into churches, he wishes to impress upon them the duty of giving as a Christian grace, and in order to make his teaching effective, he must set the example. We do not know of any missionary who gives less than one tenth of his salary in these ways, and many give a much larger proportion. If Christians at home would give as liberally as missionaries, the whole enterprise would be far more generously supported.

**An Absurd Criticism**

In the light of these facts, the absurdity of the criticism that "missionaries live in lux-

ury" will readily be seen. Missionaries who can "live in luxury" in such circumstances must be remarkable financiers. The fact is that the missionary is seldom able to save anything, and if he breaks down, he becomes dependent.

Unjust Statements

Globe-trotters who have eagerly accepted missionary hospitality have sometimes been guilty of base ingratitude in their accounts of it. Oppressed by their loneliness and hungry for tidings from the homeland, the missionary and his wife heartily welcome the visitor and, in honor of the occasion, bring out their little household treasures, put on their best clothes, and prepare a dinner far better than they ordinarily have or than they can really afford. Then the guest goes away to prate about the extravagance of missionaries. A friend once gave Mrs. Hepburn of Japan a large turkey, a costly gift in Japan. That very day, an American traveler called with a letter of introduction. She invited him to dinner, and he wrote home, and his statement was printed in several newspapers, that the most expensive meal he had eaten in his tour around the world was at the table of a foreign missionary!

The Servant Question

"But I hear that a certain missionary keeps four servants while I can afford but one!" cries a wife in America. Allow us to suggest

some considerations which may not have occurred to this wife.

Native Methods Unavoidable

First, her one servant doing general housework means as much help as four servants mean in a heathen land. A cook in India will do nothing but cook; a sweeper nothing but sweep; a water-drawer nothing but draw water; and so on through the whole list, each one, moreover, performing his task in a spirit the reverse of strenuous. A cook would die rather than touch a broom, for he would break his caste. "If," writes a missionary wife, "my own pleasure were consulted, I would certainly prefer working in my own home to visiting dirty homes infested with vermin and offensive odors. It seems a little strange that the missionary who pays her servants out of her own salary is so much blamed for what she would gladly help if she could."

Our Municipal Arrangements Aid Us

Second, consider, too, that at home we all have many assistants whose services we fail to take into account in comparing ourselves with foreign missionaries. The mail-carrier delivers our mail without cost to us; but the missionary usually has to hire some one to get his mail from the post-office, which is probably miles away. We can travel on a street-car or a railway train; but the missionary must employ coolies to carry him in a chair or wheel him in a barrow or row him in

a boat to his preaching appointments in outlying villages. The city policeman patrols our street; but the foreigner in Asia and Africa must engage a watchman or have all his belongings stolen. The grocer calls at our house for orders and delivers the goods; but the missionary must have a native to do his marketing, as in many cases the native shopkeepers will ask a foreigner several times what they would ask their own people, and will come down to a reasonable figure only after hours of wearisome haggling; for time is no object to an Oriental. Our complex and highly developed civilization in Europe and America enables the average man to avail himself daily of the labors of scores of others. The missionary, living in more primitive conditions, must hire servants, or neglect his work and spend the greater part of his time doing things himself that natives can do just as well and at smaller cost.

Open House Must Be Kept

Third, the foreign missionary, living as he does in lands where hotels are few and vile and where Oriental ideas of hospitality prevail, is forced to keep open house for all comers. The occasional traveler and the constantly passing and repassing missionaries of his own and other churches must be freely entertained. The natives, too, call in appalling numbers. The host, like Abraham of

old, must hasten to set meat and drink before every guest, for failure to do so would be deemed a breach of hospitality and an offense which would probably end the missionary's influence. A missionary's wife in Syria says that she often had twenty to meals and a hundred callers in a single day, all of whom had to be served with cakes and coffee or lemonade. Another in China had 4,580 women visitors in one year, besides men and children. Tea had to be provided for all that host.

**Higher Claims Upon Mission Workers**

Fourth, would it be common sense to send an educated Christian woman as a foreign missionary, and then force her to spend her time in cooking meals and washing dishes, when she can hire native servants who are glad to do that work for a few cents a day? Julian Ralph, writing from Asia on this subject, says: "I demand that the missionaries keep servants. They are paid to give their time to missionary work, and, especially in the case of a wife and mother, I claim she has no right to do housework, sewing, and similar work and give only her leisure from such things to that service for which she has a regular salary."

**Living "As the Natives Do"**

Some people innocently ask, "Why don't missionaries live as the natives do?" Such people probably do not know how the natives live. The African fastens a yard of calico

around his waist, ties a string of beads about his neck, and fancies himself dressed for all occasions. Bare-headed, bare-chested, and bare-footed, he exposes himself to the fierce rays of the tropical sun, and when night comes, with its chill air and drenching dew, he sleeps upon the ground. An American doing that would be smitten with African fever within twenty-four hours. The Chinese lives contentedly and works hard on a handful of rice a day, and in a dark, unventilated room, not much larger than the kennel in which the reader keeps his dog. Would the critic live that way? Could he? A typical heathen woman does all the drudgery of the household, collects fuel, tills the fields, and secures and prepares the food. Do the critics at home want their wives to do such work? Burmese children run around naked until they are about ten years of age. Would we allow our children to do so?

**Results a Sufficient Argument**

Live as a heathen does? The heathen does not live. The death-rate of heathenism is appalling. The men die of consumption and pneumonia and fevers and cholera and smallpox. The children are carried off in regiments by diphtheria and measles and scarlet fever and cholera infantum; while as for the women, at the age of forty, when the English and American woman is in the full splendor

of her beauty, the typical heathen woman is old and withered.

**An Experiment**

If any critic really imagines that he could live as the heathen live, let him try it. Let him build a hut in his back yard—no floor but the beaten earth, no windows but latticed or paper-covered openings, no bed but a hard platform, no stove but an open fire in the middle of the room, no chimney but a hole in the roof through which the smoke rises and the wind and rain and snow fall, and no fuel but manure mixed with grass, made into cakes by his wife or daughter and dried in the sun. For food, let him buy three bushels of corn. It will sustain life for several weeks and cost but a dollar. Have the wife pound it between two stones, mix it with water and bake it in the ashes. Then let him eat corn for breakfast and corn for dinner and corn for supper, and the next day eat corn for breakfast and corn for dinner and corn for supper, and before many days have passed, even the most obtuse critic will know why the foreign missionary does not and cannot live as the natives do.

**Disastrous Economy**

No, the boards are not going to ask foreign missionaries to live as the natives do. The missionary is a civilized man and he needs some things that the uncivilized man does without. Making all due allowance for

exceptional places, it still remains true that the average foreign missionary lives and works under a strain which few at home realize, and it would be folly to compel him to adopt a mode of life that would wreck his constitution in a few years. Common sense dictates that, having incurred the expense of sending him out, he should be so equipped that he may be able to do the work for which he was sent. The disastrous experience of the American army in Cuba taught the government that it is poor policy to economize in the support of soldiers. A division of invalids is worth little in a campaign. Shall the Church be less wise in taking reasonable care of its men?

**A Different Standard**

We grant that there are richer natives who live on a much better scale; but their expenditures are so great that a missionary could not possibly equal them. The Chinese mandarin and the East Indian noble often spend money lavishly; but even then, their ideas of comfort differ so widely from ours that their homes could scarcely be deemed ideal by the average American. Thousands of young men in England have pleasanter bedrooms than the Emperor of China, and the average mechanic in the United States has a more comfortably warmed house than a samurai of Japan, in spite of the costly furs that lie on his floor and

the elaborate carvings that adorn his room. The food and general manner of life of the wealthier classes in Asia would quickly undermine the health of a European or American.

Proper Means Not to Be Disregarded

It is said that the missionaries of certain independent organizations are not maintained as are the missionaries of the denominational boards. This is an error, so far as the best of these societies are concerned. The actual salary may be smaller, but there are allowances that the denominational boards do not make, so that the net result to the missionary is practically the same. There are, however, independent societies of which the statement is true; but the frequent result is suffering that ought to have been avoided, or else, as one missionary writes, "The independent missionary cultivates friendly relations with some neighboring board missionary; his calls, by a singular coincidence, usually happening about meal-time." A disregard of means that God has provided is neither religion nor business. The Christian at home has no right to demand all the good things of life for himself—comfortable house, abundant food, adequate clothing—and then insist that his personal representative in preaching the gospel abroad shall be half-starved. If it is a Christian's duty to live like a tramp without visible means of support, let the home pastor and lay-

man set the example. It is easier to do it here than in a heathen land and less dangerous to health.

The Missionary Home an Object-lesson

It should be remembered, too, that the missionary represents not only a superior religion but, in some lands at least, the more decent style of living which has resulted from that religion. It is, though a subordinate, yet a real part of his mission to exemplify this. His better house and mode of living are themselves an object-lesson of the uplifting influence of Christianity. He would be untrue to his faith if he abdicated the function of a Christian gentleman and lived like a barbarian. He goes out to bring the heathen up to his level, not to go down to theirs.

A Useless Sacrifice

Nor would personal degradation be more likely to win the natives to Christianity. Dr. John Forman, of India, made a persistent effort to live like the natives. He rented a small room, wore cheap clothes, and ate the simplest food. He writes: "What I had longed for was to get near the people, to convince them that I really was working only for their salvation and that I was denying myself for them. I was never more thoroughly earnest about anything I undertook, and never have I felt that I made a more dismal failure. Everything turned out just as I had not expected. They seemed to regard me as nothing

but poor white trash. The idea that I had voluntarily given up anything or was denying myself never occurred to them. I was still the same government official, only had not succeeded in getting a very remunerative position. I had less influence instead of more. I met with a great deal of opposition, a vast amount of ridicule, and had no end of yelling, hooting, and hand-clapping from the small boys, but my success seemed to end there."

**Different Modes of Living**

The fact is that an American simply cannot equal an East Indian fakir in his mode of living. The latter sprinkles himself with ashes, begs his frugal meals, wears nothing but a loin-cloth, subjects himself to frightful austerities, performs his devotions in public places, and never washes himself. The plainest living possible to a foreigner impresses the natives as luxurious in comparison with their own devotees, and therefore has absolutely no good effect upon them.

**Mission Efforts Wrecked by Wrong Theories**

Some missionaries, who do not believe in boards or fixed salaries, have gone out independently, with the intention of supporting themselves by teaching or some other kind of work, or of subsisting on the direct spontaneous gifts of individuals or local churches at home. The results have usually been disastrous. Dr. Lawrence said that it seemed to him "that India was literally strewn with the

wrecks of mission work begun by such independent missionaries, but for one reason and another abandoned. Much the same is proving true of Africa."

A Mission Boa the Best Agenc

A missionary who has no means of his own cannot live in Asia or Africa without a salary. He cannot reasonably expect the poverty-stricken natives to support him. If he supports himself, he must toil in a way that will undermine his health, secularize his life, and probably expose him to the charge of mercenary motives. If he depends upon a salary from home, a board is the best agency for its collection and payment. A missionary once declined to receive further salary from his board on the ground that the Holy Spirit had directed him "to trust the Lord to support him by the voluntary gifts of his people." Such a request indicates a confusion of ideas. Does not the Lord provide money that his people send through a board? It is not a question whether a missionary shall receive money for his support; it is whether he shall receive it in the orderly way that the people of God, led by his Spirit, have instituted. A Christian worker who refuses a salary either receives a larger sum than he ought to have, with the attendant injustice to givers and waste of the Lord's money, or he receives less than he ought to get, with the attendant

injury to his own health and wrong to those who are dependent upon him. When Mr. Moody conducted a series of meetings in a certain city, he agreed to a definite payment for his services, and all believed him to be both pious and sensible. Another evangelist, a year or two later, refused to enter into any financial compact or to allow any collections or subscription papers, stating that he would take only what the Spirit of God prompted the people to give. The result was not only embarrassment for the committee in charge, but, in the end, a considerably larger sum than he ought to have had.

**A Sensible View**

It appears reasonable to insist that if a missionary ought to go to the foreign field at all, the home Church ought to send him and maintain him, unless he has a personal income that suffices for his wants, and that gifts for his support should be sent through the established agency of the Church to which he belongs. Faith and piety are consistent with common sense.

**Regular Salary Payments**

The question has often been mooted whether a board, instead of guaranteeing the missionary a fixed salary, should not simply send him his proportion of whatever sum it may receive. But the receipts of all the boards come in very irregularly and seldom equal expenditures for the first eight months

of a fiscal year. If a board simply distributed receipts as they came in, the missionaries would not have enough to live upon for two thirds of the year. They would suffer for the necessaries of life, or they would have to run up debts that would seriously compromise their missionary reputation.

The Church Mu Carry the Risk

The plan impresses us as visionary and unbusinesslike. No sensible layman would dream of conducting his business on any such basis. Nor should we expect grocers and butchers and clothiers of heathen or Christian lands to supply missionaries with the necessaries of life, with the understanding that they will be paid for, if the Lord moves his people to provide the funds. If that scheme is a good one, why should it not be made equally applicable to ministers at home? There is no valid reason why it should be confined to the foreign missionaries. We believe that the only sound principle, both in faith and in business, is that the Church should, through a duly constituted board, assume responsibility for the support of the missionaries that it sends out. When God calls men to go, he calls his people to send. If there is financial risk to be taken, the Church should take it. It is neither fair nor Christian to unload its proper responsibilities upon the already over-burdened missionaries.

Houses of Missionaries Not Too Luxurious

Information about the houses of missionaries is frequently desired, especially by those who have been disturbed by statements that they are equal to the houses of native noblemen. A similar statement might be made about the houses of many American mechanics. We do not deny that the missionary's dwelling often appears palatial in comparison with the wretched hovels in which the natives herd like rabbits in a warren. Shattered health and rapidly filled cemeteries have taught missionaries that, if they are to live, they must go a little apart from the malodorous, insanitary, human pigsty, with its rotting garbage and open cesspools, select a site high enough to afford natural drainage, and build a house with a sufficient number of cubic feet of space for the persons who are to occupy it. Then the natural taste of the husband leads him to make a little lawn and to set out a few shrubs and flowers, while indoors his wife sensibly makes everything as cozy and attractive as she can with the means at her disposal. As it is supposed to be a home for life, articles by gift and purchase are gradually accumulated, and it really becomes a pretty place in time. Contrasting as it does with the miserable habitations of a heathen city, it attracts attenion; but its attractiveness is not due to the lavish expenditure of money,

but to the good taste and inventiveness of a cultivated, intelligent family.

Missionary Gc Fortune in Fus

The visitor approaching Fusan, Korea, is apt to remark upon the buildings that stand conspicuously upon the hill, and to hear a sneer about the selfishness and ostentation of missionaries in selecting the best sites. The facts are that when the missionaries went to Fusan, they could not afford to buy in the city, and they took the hill site because it was unoccupied and cheap, paying just $75 for the whole tract on which church, hospital, and residences now stand. The owner was glad to get that price, as the land was then practically valueless. That time has proved it to be the best site in Fusan, and that the mission occupation of it led others to seek the neighborhood so that the place is now valuable, is simply a tribute to the good judgment of the missionaries.

A Persian "Palace"

Another illustration occurred in Persia, where the missionaries were accused of having for a summer resort at Lake Urumia "one of the finest palaces in all the land." The "palace" referred to was an old, abandoned one-story and basement mud building, which the owner was delighted to sell to the missionaries for $80. They fixed it up as best they could with a private gift of $170 from a kind-hearted lady in St. Louis, and then

the several missionary families of Urumia took turns in occupying it for a few weeks during the heated term.

Average Cost of Missionary Residences

A few missionary residences in different lands have been built by wealthy relatives for particular missionaries, and occasionally one is built as a memorial for a deceased friend. But the average missionary residence costs from $2,500 to $3,000, including land. Building in most fields is quite as expensive as at home. Indeed lumber, glass, and hardware can often be imported from England or America cheaper than they can be bought on the field. Many missionary houses in China and Korea contain Oregon lumber, Pittsburg windows, and Birmingham metals. The reader can therefore judge for himself how palatial such a place must be. The average missionary residence is about like the home of a country clergyman or school-teacher in England and America; though in the tropics, the fertility of the soil, the luxuriance of palms and foliage-plants, and the cheapness of labor make it easier for the missionary to have beautiful grounds.

## QUESTIONS ON CHAPTER IV

AIM: TO UNDERSTAND WHY MISSIONARIES RECEIVE THE SALARIES THEY DO

1. In the Society of Friends, the ministers receive no salaries. What are the advantages of this arrangement?
2. What are the principal arguments against it?
3. If the ministry is to be salaried, what principles should determine the amount each individual is to receive?
4. How ought the homes of ministers to compare with those of their congregations?
5. What possible abuses of the system should be guarded against?
6. Is a congregation which desires an able man justified in offering an "attractive" salary?
7. To what extent should the principles which govern the support of ministers at home apply to missionaries on the foreign field?
8. What arguments can you give for paying missionaries smaller salaries than the average home minister?
9. What arguments can you give for paying them larger salaries?
10. What likelihood is there that any one would become a foreign missionary from sordid motives?
11. Name the principal sacrifices that a missionary is called upon to make.
12. What salary would compensate you for these sacrifices if you had no heart interest in the work?
13. What would you judge as to the relative attrac-

tiveness of the ministry at home and on the foreign field from the relative numbers in each calling?

14. What percentage of the missionary force do you think would have received larger salaries if they had remained at home?
15. In what degree of "luxury" ought a missionary to live?
16. What are the arguments for and against as attractive a Western home as his salary permits?
19. Would it be true economy for the missionary's wife to have no servants and do her own housework?
20. In what expense is the board involved when a missionary breaks down?
21. How long would it be before a new volunteer would equal a retiring missionary in efficiency?
22. From a business standpoint what is the relative importance of care of health by a missionary and a home minister?
23. Do you think that critics would really remain satisfied if missionaries lived as the natives do?
24. What are the arguments for and against self-support by missionaries?
25. Would it ordinarily take more or less time for an American to earn his support in this country than in China?
26. How much longer would it take to build up a strong native church if the missionaries gave only the time not required for self-support to the work?
27. Would the missionary force be increased in efficiency if the policy of self-supporting missionaries were adopted?

28. What is there in the case of the Apostle Paul that is not parallel?
29. Is the Christian Church really too poor to provide a support for missionaries?
30. Where does the responsibility rest for seeing that the missionary enterprise is properly financed?
31. What money do you think you have invested more economically and profitably than that which you have given to foreign missions?

REFERENCES FOR ADVANCED STUDY.—CHAPTER IV

I. *Missionaries and Luxurious Living.*

Barton: The Missionary and His Critics, IX.
Mason: The Little Green God, II.

II. *Housekeeping and Servants.*

Maxwell: The Bishop's Conversion, XII.
Nevius: China and the Chinese, 335-337.
Rowe: Every-Day Life in India, XXII.
Underwood: With Tommy Tompkins in Korea, XII.

# THE MISSIONARY AT WORK

The practical value of educational missions may be inferred from an incident in the work of certain missionaries in the interior of Africa. They gave themselves wholly to evangelistic work without any effort at education, under the mistaken idea that proclaiming the gospel to those who had not heard it was the beginning and the end of missionary endeavor. After years of faithful preaching, the gospels were translated into the native language, when it was discovered that none could read!

*—Wilson S. Naylor*

In some missions the evangelistic agency has been overshadowed by some other department of activity. While the importance of the other agencies must not be minimized, the neglect of presenting the gospel would be disastrous to the whole missionary enterprise. Among the people every effort must be made to heal their physical ills, to care for them in distress, to teach them the means of obtaining an honest living, to raise up an intelligent and efficient leadership, yet it must be borne in mind that the dominating purpose of missions is to make Christ preeminent in the lives of the millions. If any department may be magnified it is the evangelistic, but unquestionably the wiser plan is to have all these vital agencies permeated with the spirit of winning the allegiance of the people to the Master.

*—James M. Thoburn*

# V

## THE MISSIONARY AT WORK

A Missionary's Work

THE variety and scope of the foreign missionary's work are in sharp contrast with the work of the minister at home. The latter hardly realizes to what an extent his efforts are reinforced by the results of centuries of religious teaching. These helps do not exist in most non-christian lands, and therefore the missionary must create them. He must found not only churches, but schools, hospitals, printing-presses, kindergartens, orphanages, and the various other kinds of Christian and benevolent work carried on in this country. He must train up a native ministry, erect buildings, translate and print books and tracts and catechisms. The gospel must be so presented as to touch the lives of men at many points, and they must be helped in making the adaptation to new conditions. In some lands, the missionary must even teach the men how to make clothing, to build houses, and to cultivate the soil; while his wife must show the

women how to sew and to cook, to care for children and to make a decent home.

Intensity and Wide Range

The phrase "missionary at work" is therefore not a misnomer. Those who imagine that "missionaries have an easy time" little realize the heavy and persistent toil that is involved in missionary effort. Foreign missionaries are among the hardest worked men in the world. Much of this work, too, is done in unfavorable climates and amid conditions that tell heavily upon the strength and nerves. The typical hospital, with work enough for two or three physicians, has but one medical missionary, and he must perform every operation and attend every sick patient, save for such native assistants as he may be able to snatch a little time to train. Schools, which at home would have a half dozen or more teachers, have but one or two. The ordained missionary often finds himself obliged to unite the adaptability of a jack-of-all-trades to the functions of an archbishop.

Four Main Lines

The ordinary work of the foreign missionary is along four main lines. Probably the first impression of the traveler is of the

### *Educational Work*

The Appeal of the Children

This is partly because it is represented by institutions that are more conspicuous, partly

because children are much in evidence in a typical heathen city. They are sweet-faced, bright-eyed children, to whom one is instinctively drawn. One hears the patter of their wooden sandals in the streets of Japan. He sees their quaintly grave faces in the rice-fields of China. He never wearies of watching their brown, chubby little bodies on the river banks of Siam. His heart aches as he sees their emaciated limbs and wan looks in India. Everywhere their features are so expressive, that he feels that they ought to have a better chance in life and that he ought to help them to get it, while new meaning irradiates the words: "It is not the will of your Father . . . . that one of these little ones should perish."

Schools and Th Beneficent Service

In this spirit, one of the first and most loving duties of the missionary is to gather these children into schools and to teach them for this life and the life to come. Day-schools of primary grade are, of course, the most numerous and they reach myriads of little ones. Above them are the boarding-schools, where children are under the continuous care of the missionary. If he be a benefactor of the race who makes two blades of grass grow where one grew before, what shall be said of the missionary who takes a half-naked urchin out of the squalor of a mud hut, where both sexes

and all ages herd like pigs, teaches him to bathe himself, to respect woman, to tell the truth, to earn an honest living, and to serve God. It means even more for the girls than for the boys, for heathenism, which venerates animals, despises women. In sacred Benares, India, I saw a man make reverent way for a cow, and a little farther on roughly push a woman out of his path. I saw monkeys in the protected luxury of a temple, while at its gates starving girls begged for bread. Is there any work more Christlike than the gathering of these neglected ones into clean dormitories and showing them the meaning of virtue, of industry, and of that which does not exist throughout all the pagan world, except where the gospel has made it, a pure, sweet Christian home?

**Higher Schools**

Colleges and normal, medical, and theological schools take the more promising graduates of the boarding-schools and train them for special work among their own people. The equipment of these institutions is often very humble as compared with the magnificent buildings of many of our home colleges; but we may safely challenge Europe and America to show colleges which have achieved more solid results with such limited resources. Many a mission college turns out well-trained men on an income that would hardly keep a home university in lights and fuel.

Enormous Influence

These schools and colleges are exerting an enormous influence. They lead many students to Christ. They undermine the superstitions and dispel the prejudices of many who are not immediately converted. They give the missionary access to new villages and zenanas and familiarize the heathen mind with Christian conceptions. They often form the most effective means of reaching the upper classes. Scores of mission schools are educating the sons and daughters of officials, noblemen, and in some countries, of royal princes.

Led by a Child

An interesting illustration of the opportunities thus created occurred in Bangkok, Siam. A nobleman, whom the missionary had vainly tried to lead to Christ, sent his only son to the Christian Boys' High School. A year or two later, in an epidemic of cholera, the boy died. The missionary gently told the stricken parents of the Good Shepherd, who sometimes took a lamb in his arms to induce the sheep to follow him. Deeply moved, the father sketched an outline of the incident and bade an artist paint it. He showed us the picture: a shepherd, with a kindly face, carrying a lamb in his bosom, while afar off two sheep, which had been walking away, were turning with wistful eyes to follow their loved one. "Now," said the nobleman, "I

want to give 10,000 *ticals* to build a church in recognition of God's dealings with me through my boy." And we said: It is as true now as of old that "a little child shall lead them."

Uncompromisingly Christian

All mission schools are uncompromisingly Christian. The Bible is the chief text-book. Jesus is the great Teacher. Prayer is the atmosphere. Japan tested missionary fidelity to this position. All avenues of preferment lead from the schools which have government recognition. The mission schools were thus recognized; but one day, the Minister of State for Education issued an order forbidding any religious instruction in schools approved by the government. The missionaries had to choose that day whom they would serve. Severance from the government system of education meant that students would be, in effect, debarred from the university and from many positions that are coveted by the patriotic Japanese. But the missionaries and the boards said: "We cannot use missionary funds to give the young people of Asia a purely secular education; we are here for Christ's sake, and for his only." The result was that some schools had to be closed and that the attendance of others dwindled from hundreds to dozens. It looked for a time as if the end of mission educational work in

Japan had come; but a mighty protest went up from the Christian people of all lands. The public opinion of Christendom, to which Japan is keenly sensitive, made her statesmen feel that a backward step had been taken. The order was not enforced, and to-day the mission schools are fuller than ever and with a tremendously enhanced influence, because in the hour of emergency, they would not buy the favor of the state at the cost of their faith. The missionary repudiates the statement of a professor at home that "the university is not responsible for the character of its graduates." Character is precisely what mission institutions are responsible for, and in the schools and colleges on the foreign field, the Protestant Churches are producing it.

Breaking Down Prejudice

The hope of the future is largely in these schools. In many lands, the missionary encounters an opposition from adults that can only be compared to a wall. It is often difficult to break down that wall by direct attack; for inherited prejudices, social, business, and religious associations, and that fixity of character which usually comes with mature years in every land combine to make it hard to induce an adult to abandon the faith of his ancestors. The mission school undermines that wall. It takes character at a plastic period and shapes it for the future.

Influence Among Asiatic Nations

The opening of Asia to the influences of the modern world and the development of the native churches give special emphasis to the question of higher education. The need is emphasized by the fact that leading Asiatic nations are beginning to appreciate the importance of Western learning and are establishing colleges of their own. Hindu, Buddhist, and Moslem institutions will not, of course, train men for Christian leadership. The Churches must provide the needed facilities or see their young men go to schools dominated by antichristian influences. That the boards and the missions realize this is seen in the fact that there are now on the foreign field no less than 29,000 mission schools, of which more than 1,300 are of the higher grades, the total number of pupils being 1,304,905.

Another department of missionary activity is

*Literary Work*

Bible Translation

Protestantism believes that a knowledge of the Word of God is indispensable to intelligent and permanent faith. Therefore one of the duties of the missionary is to translate the Bible into the vernacular. We often hear that the Bible is now accessible to practically all the nations of the earth. It is true, and the missionary is the one who has made it so.

Books and Trac

Bible translation, however, is not all of this work. Many books and tracts must be prepared. Most of the literature of the heathen world is unclean. There are, indeed, some excellent writings in the sacred books of Hinduism, Buddhism, and Confucianism; but at their best, they are merely ethical and are intermingled with a vast mass of error, puerility, and superstition. The books in common circulation are usually saturated with heathenism, if not actual immorality. The missionary, therefore, must create a Christian literature. This involves both translation and original composition.

Mission Presse

Publishing has to follow preparation. Many lands had no printing-presses when the missionary arrived; so he had to create and operate them. He was among the first to see the providential significance of movable type and the application of steam to the printing-press. To-day, 160 presses are conducted by the Protestant mission boards in various parts of the world, and they issue annually about 400,000,000 pages of a Christian literature and the Word of God. The mission presses in Shanghai are exerting an enormous influence on the thought of one third of the human race, one of them printing over 97,000,000 pages a year. An interesting illustration of this occurred when 10,000 Christian

women of China presented a copy of the New Testament, bound in silver and gold, to the Empress Dowager on her sixtieth birthday. The gift excited so much interest in the imperial palace that the Emperor purchased a copy for his own use.

**Far-reaching Effects**

That Chinese Bible has gone into many a *yamen* as well as into myriads of humble homes. A medical missionary, calling on the late Viceroy Li Hung-chang, found him reading a New Testament printed on the Shanghai mission press, and when a servant took the book away as the physician entered, the Viceroy said: "Do not put that in the library, take it to my bedroom, I will read it again." The mission press in Beirut, Syria, is probably doing as much as all other agencies combined to influence the Mohammedan world; for there the Bible is printed in the language that is spoken by two hundred million souls. Scriptures and explanatory books and tracts go forth from that unpretentious building, which are read not only in Syria and Palestine, but in Asia Minor, Arabia, Egypt, Tunis, Algeria, Morocco, India, and among the Arabic speaking colonies of North and South America.

**Bible Societies**

The Bible Societies give valuable coöperation in this department of mission work, paying the cost of printing the Scriptures, and,

through their agents and colporteurs, aiding greatly in distributing them. These Societies should therefore be considered an integral and a very important part of this large development of missionary effort.

**Power of the Printed Message**

Emphasis may properly be laid upon literary work as a missionary agency. The peoples of Asia are not so much accustomed to public discourse as Western races. The priests of the native religions seldom or never preach, and it is much more difficult to influence people in that way than it is in England and America. The Chinese, in particular, are preeminently a people of books. Buddhism converted them, not by preaching, but by literature. The essay, the pamphlet, the placard, and more recently the newspaper, are the common means of disseminating ideas. Christianity must make a larger use of this method if it is to supersede Buddhism and Confucianism.

**Wide Dissemination**

The printed Bible goes where the living voice cannot be heard. It brings its truths to men in the quiet hour. The force of its message is never lessened by controversy or perverted by error. Within a century, over 200,000,000 copies of the Bible have been printed in 360 different languages. If every missionary were to be banished, God's Word would remain in Asia, a mighty and indestructible

power, operating as silently as the sunshine, but containing within itself the stupendous potency of a world's regeneration. To-day, the Persian and the Hottentot, the Korean and the Siamese are reading in their own tongues that "He is able to save them to the uttermost that come unto God by him," and we know that God's Word shall not return unto him void.

A phase of missions that touches all hearts is the

*Medical Work*

Example of Christ

Christ himself set the example by ministering to the sick. Indeed, he cited among the proofs of his Messiahship that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear." Twenty-four of his thirty-six recorded miracles were of physical healing, and there must have been scores of others, for we read that "all they that had any sick . . . . brought them unto him; and he laid his hands on every one of them, and healed them." So medical work is an essential part of our Christian service in heathen lands. We cannot "pass by on the other side" those countless sufferers or shut our ears to their cries of agony.

Pain Aggravated by Superstition

Non-christian lands are lands of pain. All the diseases and injuries common in America,

and others far more dreadful, are intensified by ignorance, filth, and superstition. An Oriental tour fills the mind with ghastly memories of sightless eyeballs, scrofulous limbs, and festering ulcers. If our child is ill, a physician's understanding of the case and its remedy, the sympathy of friends, and the sweet comforts of the gospel, make the sick chamber a place of peace and probable recovery. But in most heathen lands, illness is believed to be caused by a demon that has gotten into the body, and the treatment is an effort to expel it. Drums are beaten or horns blown beside the sufferer, in the hope that they will frighten away the demon. Hot fires are built to scorch it out, and of course the fierce heat adds to the distress of the patient. Sometimes even worse methods are employed. "What are those scars which so thickly dot the body?" we asked Dr. Neal, in China, as he examined a wan, pitiful little girl who had been brought in. " Places where hot needles have been thrust in to kill the spirit which is believed to have caused the pain," was the startling reply. " What a horrible foot!" we ejaculated, as we looked with Dr. Avison in Korea on a poor fellow who had hobbled into our room. A fall had made a bruise. A native doctor had told him that a demon had taken possession of it and that

he should smear it with oil and set it on fire. Dirt and flies had aggravated the resultant sore, till the whole foot was literally rotting away.

Wonderful Relief

The horrors of superstitious maltreatment of the sick and injured are relieved in many lands only by medical missionaries who walk through those regions of pain in the name and spirit of the Great Physician, cleansing filthy ulcers, straightening deformed limbs, giving light to darkened eyes, healing fevered bodies, robbing death of its sting and the grave of its victory, and showing to weary multitudes that

> "Thy touch has still its ancient power,
> No word from thee can fruitless fall."

Heroic Ministry

In the Syrian city of Hums we saw the sick flock to Dr. Harris as of old they doubtless flocked to Christ, and he gave such relief to scores of sufferers that men who would have stoned a preacher reverently listened to the physician while he talked to them of Christ. The day we entered Allahabad, India, 170 people died of the plague. Corpses were hourly carried through the streets. Shops were closed. The authorities, finding that preventive measures provoked dangerous riots, helplessly allowed the pestilence to run

unchecked. Half the population had fled; but the medical missionary stood heroically at her post, freely going among the sick and dying, responding both by day and night to every appeal for help, giving what aid was possible in that swiftly fatal scourge, and telling all of the healing of the soul in Christ. Few men anywhere will touch a leper, but the medical missionaries lovingly seek them in a score of places, mitigating the horrors of a disease for which no cure is known and faithfully applying the remedy for the soul's leprosy.

**An Impressive Total**

A total of over 1,100 hospitals and dispensaries are being maintained on the foreign field by the Protestant boards and they treat yearly about 2,500,000 patients. No other phase of mission work has done more to soften hearts and to open doors, no other been more fruitful in spiritual results. Standing in one of those humble buildings and watching the tender ministries to suffering, one feels sure that God loves the place, and he rejoices that in Asia as well as in America, men can say:

> "The healing of the seamless dress
> Is by our bed of pain;
> We touch him in life's throng and press,
> And we are whole again."

**All Forms of Work Evangelistic**

An unqualified statement that the fourth department of missionary activity is

## *Evangelistic Work*

might give a wrong impression, for all forms of work are supposed to be evangelistic in spirit and in aim. Educational work is designed to reach the children for Christ and to train men for the ministry and other forms of Christian work. Literary work prepares and publishes the Bible and a helpful literature, that all may know the gospel by the printed page as well as by the spoken word. Medical work is intended not only to relieve suffering, but to do it in Christ's name and in such ways that the patients will accept Christ. There remains, however, much work that is distinctively evangelistic. Its magnitude may be inferred from the fact that there are now no less than 11,000 organized churches and a large number of unorganized congregations, with 1,816,450 adult communicants and 4,351,138 adherents, of whom 1,272,383 are enrolled inquirers.

**Preaching and Itinerations**

The direct preaching of the gospel naturally has a prominent place. There is an increasing number of churches in which there are stated sermons; but the main evangelistic work is done in less pretentious, though not less effective ways. The message is proclaimed in humble street chapels, in crowded bazaars, in secluded zenanas, from house to

house, and on long country tours. The itinerations often occupy several months and include the visitation of hundreds of villages. All sorts of conveyances are used. Elephants, camels, horses, mules, donkeys, canoes, launches, schooners, house-boats, wheelbarrows, jinrikishas, bandy-carts, bicycles, and railroad trains, all serve the missionary's purpose as occasion offers, while not infrequently he travels on foot.

Zealous Toil

There are no bounds to the zeal of the itinerant missionary. A toilsome journey on elephants through the jungles of Laos brought us to Saturday night with the weary ejaculation: "Now we can have a day of rest!" The next morning we slept late; but the missionaries did not, for they spent an hour before breakfast in a neighboring village, distributing tracts and inviting the people to come to a service at our camp at ten o'clock. It was an impressive service—under a spreading *bo* tree, with the mighty forest about us, monkeys curiously peering through the tangled vines, the huge elephants browsing on the bamboo tips behind us, and the wondering people sitting on the ground, while one of the missionaries told the deathless story of redeeming love. The other missionary, Dr. Daniel McGilvary, was not present. Seventy-four years old though he was, he had walked

three miles under a scorching sun to another village, and was preaching there. And we said: "If that is the way the missionaries rest, what do they do when they work?"

**Splendid Fidelity**

This is but a sample of the evangelistic fidelity that we saw everywhere. Missionaries whose immediate assignments are to medical or educational work take their turns in country touring. A physician in Africa never did a better thing for Christ than on a trip of which he wrote:

**A Recruiting Tour**

"I returned last week from a tour of seventeen days through the Utum country. The wet season was at its worst. All the rivers were flooded and the swamps were terrible to get through. Almost every day, I waded in water waist deep, sometimes for hours at a time. Much of my trip was through a country from which we had never been able to get any schoolboys, as the people were afraid to let them go so far from home and with white men of whom they knew but little. I went with the determination not only to preach the gospel, but to bring back with me some boys for our school. I knew if I could get a few for a start, we would get plenty in years to come. The Lord answered my prayers, and when we marched back through streams and forests, about seventy prospective pupils went with me. That long line of children, so

ignorant and needy, some footsore and weary, marching away from their homes of darkness and sin towards the light of the dear Savior who died for them, was a sight which would move a heart of stone. Sometimes a mother in parting from her child would follow along for miles and then take me by the hands, and with tears rolling down her cheeks, say: 'Doctor, that is my only child, you will take good care of him, won't you?' Human nature is very much the same here as elsewhere."

## *Claims of Other Work*

Reform Movements

Reform movements in a community naturally grow out of spiritual work, but there is a difference of opinion as to the missionary's direct relation to them. Some urge that the missionary should not concern himself at all with such movements, his efforts being to instil in the minds of men the formative principles of the Christian religion and then leave these to work their legitimate results through saved men.

Application of t Practical Gosp

Others, however, insist that the missionary cannot be indifferent to the practical application of the gospel to human society; that when orphans in India are starving, his efforts should include bread as well as exhortations; that when opium-smoking in China

is an effectual bar to the entrance of the gospel, the missionary should ally himself with the effort to remove that bar; and that where the blind, the insane, the deaf and dumb are entirely neglected, the missionary who passes "by on the other side" exposes himself to the indignant censure which Christ visited upon the heartless, hypocritical priest and Levite.

Its Cure of Many Evils

It seems to us that the mediate course is the proper one. The gospel was intended to save men both for this life and for the life to come, and when a missionary goes among people who are wholly ignorant of the bearings of the gospel upon human life, it is surely within his province to show them how to live in time as well as eternity. This, as a matter of fact, is what the missionaries are doing. It is no small evidence of the value of mission work that missionaries have founded and are maintaining 333 asylums of various kinds for the afflicted and dependent classes. Though reform movements are results rather than objects of the missionary enterprise, they are nevertheless of value. Missionaries have done more than all others combined to lessen the evils of slavery, infanticide, intemperance, concubinage, opium-smoking, the degradation of woman, and kindred evils.

Gambling Abolished in Siam

A signal instance of the usefulness of the missionary in matters of reform occurred in Siam. Gambling is the national vice. It was licensed and even encouraged by the government. The demoralizing consequences can be readily understood. This vice was vigorously combatted by the missionaries, led by the Rev. Eugene P. Dunlap and powerfully reinforced by the Hon. Hamilton King, the American Minister. They frankly represented to the King that gambling was inimical to the best interests of Siam and that the money that the government derived from it was obtained at a ruinous cost to character and legitimate industry. The King listened, and the result was the issuance of a royal decree, January, 1905, ordering the abolition of these gambling concessions by April, 1907.

Ministry to the Fallen in China

Another illustration occurred in Shanghai, China, where there are about 20,000 Chinese prostitutes. Distressed by their pitiful lot, Mrs. George F. Fitch opened a rescue home to which the slave girls could flee for refuge. The home has attracted wide attention and it witnesses powerfully for Christ. A high official visiting it one day with his wife, and as he noted the sweet ministries to the fallen, he marveled and said to his wife: "Nobody but Jesus' people would do this." That sentence vividly expresses the world-wide dif-

ference between the Christian and the non-christian. It is at once an indictment of Confucianism and a justification of missions. Nobody but "Jesus' people" are doing these things.

**Time Required**

It is apparent from all that has been said that the working out of so vast a movement as the missionary enterprise will require time. This is not a crusade whose object is to be attained by a magnificent spurt. Error and superstition are interwoven with the whole social and political fabric of the non-christian world and they are not to be overturned in a day. "We are," observes Benjamin Kidd, "in the midst of habits and institutions from which our civilization is separated by a long interval of development, where progress upward must be a long, slow process, must proceed on native lines, and must be the effect of the example and prestige of higher standards rather than the result of ruder methods."

**Long Process in Europe**

Most great reconstructions of society have come slowly, and religious transformations have been no exception. Christianity was three hundred years in conquering Rome, and even then the Roman world was far from complete conversion. The gospel has been operating on the peoples of northern Europe and their descendants for more than a thousand years, and no Christian feels that the work

is done. It is to be hoped that other peoples will not take as much time as we took; but we cannot reasonably expect that a few decades will suffice.

Strenuous Opposition but Certain Victory

Moreover, we must count now on more strenuous opposition from the non-christian religions. At first, they were contemptuously indifferent to the missionaries. But as the priests see more clearly what radical changes Christianity involves, that it is "turning the world upside down," contempt and indifference are giving place to alarm. The ethnic faiths are therefore setting themselves in battle array. It would be foolish to ignore their power, foolish to imagine that we are seeing the last of Buddhism in Japan and Siam, of Confucianism in China, of Hinduism in India, and of Mohammedanism in Turkey. Heathenism will die hard. The world, the flesh, and the devil are in Asia as well as in America, and are fighting more fiercely. It is no holiday task to which we have set ourselves. It is a gigantic struggle in which there are against us "the principalities, the powers, the world rulers of this darkness." Need have we of patience, of determination, of "the strength of his might" and "the whole armor of God." We must sternly face our task in the spirit of the man of whom Browning said: He

"... never turned his back but marched
breast-forward;
Never doubted clouds would break;
Never dreamed, though right were worsted,
wrong would triumph;
Held we fall to rise, are baffled to fight better,
Sleep to wake."

The issue is not doubtful, for, "If God is for us, who is against us?"

## QUESTIONS ON CHAPTER V

AIM: TO REALIZE THE VARIETY AND VALUE OF THE WORK INCLUDED IN THE FOREIGN MISSIONARY ENTERPRISE

1. Write out all the forms of work engaged in by missionaries mentioned in the chapter and suggested to you by reflection.
2. How many of these are ordinarily engaged in by ministers at home?
3. How does the task of the missionary as a whole compare in magnitude and difficulty with that of the average minister at home?
4. In the light of the work needed, reconsider your opinion on the subject of the most desirable qualifications for a missionary.
5. Reconsider your opinion as to the way in which missionary training should differ from that of the minister at home.
6. Need a missionary be qualified along all these lines in order to be useful?
7. In preparing to teach a class of heathen children, what things ought a missionary to try to find out about their home life? Why?

8. What, about their personal ideas and attitudes?
9. What, about any past instruction they may have received?
10. What would it be desirable to know about the local surroundings and society?
11. In what way should the curriculum in a missionary school differ from that of schools of the same grade in this country?
12. What are some of the difficulties that a missionary teacher must expect to encounter?
13. What should be his principal educational aims?
14. In view of the aim of missionary work, why is it so important for the missionary to establish elementary schools?
15. Why are higher schools necessary?
16. What are the advantages of boarding-schools over day-schools?
17. What things besides the language ought a missionary to know in order to be a successful translator?
18. What advantages has the literary over any other of the forms of work?
19. What various kinds of literature ought to be distributed in order to build up a strong native Church?
20. What are the special advantages of medical work as a missionary agency?
21. What measures would you take to secure the greatest evangelistic efficiency in a dispensary and hospital?
22. In what ways should missionary addresses differ from sermons in this country?
23. What things ought the missionary to study in preparing his addresses?

24. Why is it important for him to be well acquainted with local customs?
25. What special advantages has the evangelistic missionary over those engaged in other forms of work?
26. Which of these four forms of work does most on the whole to build up the native Church? Give several reasons for your opinion.
27. In what ways is each of these forms a necessary supplement to the other three?
28. Has Christianity a message only for the individual, or for society as well?
29. Have Christians in this country any duty to society except to evangelize it?
30. What should be the attitude of the missionary toward non-christian society as a whole?
31. What reasons have we for believing that the progress of Christianity on the foreign field will be more rapid than it was in Europe?
32. Sum up the principal needs of the work on the field.

REFERENCES FOR ADVANCED STUDY.—CHAPTER V

I. *Educational Work.*

De Forest: Sunrise in the Sunrise Kingdom, 118-131.
Naylor: Daybreak in the Dark Continent, 156-159.
Soothill: A Typical Mission in China, XII.
Thoburn: The Christian Conquest of India, 173-178.

II. *Literary Work.*

De Forest: Sunrise in the Sunrise Kingdom, 142-150.

Ecumenical Missionary Conference, XXVI.
Soothill: A Typical Mission in China, XIII.
Thoburn: The Christian Conquest of India, 179-182.

III. *Medical Work.*
De Forest: Sunrise in the Sunrise Kingdom, 131-134.
Naylor: Daybreak in the Dark Continent, 151, 152.
Soothill: A Typical Mission in China, III.
Noble: The Redemption of Africa, 551-561.

IV. *Evangelistic Work.*
De Forest: Sunrise in the Sunrise Kingdom, 114-118.
Gibson: Mission Problems and Mission Methods in South China, VI.
Jack: Daybreak in Livingstonia, VIII, XVIII.
Naylor: Daybreak in the Dark Continent, 152-154.
Thoburn: The Christian Conquest of India, 168-173.

V. *Industrial Work.*
Naylor: Daybreak in the Dark Continent, 154-156.
Ecumenical Missionary Conference, XXIX.
Noble: The Redemption of Africa, 562-578.
Stewart: Dawn in the Dark Continent, 178-196.

# THE NATIVE CHURCH

As to mission Church administration, for the sake of the future of the Church the missionary should train the churches with a view to speedy self-government and self-propagation. Some missionaries possessed of a strong individuality assume in themselves all the functions of the executive; they are in themselves bishop, priest, deacon, and elder; with their strong personality and fulness of energy they have not the patience to bend to the drudgery of training natives; therefore they take all of the responsibility upon themselves. But this only means disaster in the future, for when the strong man leaves the field, his work falls to pieces. For the sake of the Church and for the future of the Church we must subordinate self and selfish tendencies and bend our energies to get the best we can out of the native Christians.

*—Frederick Galpin*

The use of mission funds should be limited to the support of missionaries, the issue of literature, the founding of schools and hospitals and their support, and some help in the erection of church buildings. Converts should from the first be instructed in the necessity of sharing the burdens of Church work. The self-support of native churches should be facilitated by simplicity of organization, to the extent even, if necessary, of delaying for a time the full development of the pastorate.

*—George B. Winton*

# VI

## THE NATIVE CHURCH

Communicants and Adherents

THE development of a native Church is one of the most encouraging results of foreign missionary effort. The number of adult communicants on the foreign field is now 1,816,450. There are, besides, 1,272,383 adults who, having professed their faith in Christ, have been enrolled as catechumens and inquirers and are under special instruction with a view to full membership in the near future, while adherents number 4,351,-138. The word "adherent" has a more definite meaning on the foreign field than at home, for it usually signifies that a member of a non-christian community has publicly separated himself, in name and position at least, from the religion of his country, and though not yet ready, in the judgment of the missionaries, to be baptized, he attends the church, and is willing to be known by his neighbors as a Christian.

Questions of Mission Policy

This already considerable native Church is growing at the rate of nearly 150,000 communicants a year. The development of such a Church naturally brings into prominence cer-

tain questions of mission policy. We have already seen that the aim of the missionary enterprise includes the development of an indigenous native Church. To this end, the native Church must be trained to self-propagation, self-support, and self-government.

**Self-propagation**

Self-propagation is insisted upon as soon as converts appear. They are taught from the beginning that as soon as they become Christians, the missionary motive should become operative within them, and that they are under precisely the same obligation as Christians in Europe and America to give the knowledge of Christ to others.

**The Methods of Christ and Paul**

This was the way Christ himself worked during his earthly ministry. He preached both to individuals and to multitudes wherever and whenever he had opportunity; but one of his chief efforts was to train up a band of disciples to perpetuate and extend the work after his departure. Paul also worked in this way. He would go to a city, preach the gospel, gather a band of disciples, organize them into a church, remain long enough to get them fairly started, and then go elsewhere.

**Christianizing May Take Centuries**

The modern missionary will have to remain a good deal longer than Paul did, for he does not find such prepared conditions as the great apostle found in the Jews of the dispersion. A land may be evangelized in a generation, but the Christianizing of it may be the toil-

some process of centuries. Moreover, when the object has been attained in one country, the responsibility of the missionary and of the home Church will not cease, but simply be transferred to other populations. It is a long campaign upon which we have entered, but we should resolutely keep our purpose in mind.

**Impossible to Christianize Through Missionaries Alone**

This is not only wise in itself from the view-point of the success and permanence of the work, but it is absolutely necessary from the view-point of the men and money that are available. It is impossible for the Churches of Europe and America to send out and maintain enough missionaries to preach the gospel effectively to all of the thousand millions of the unevangelized world. To attempt this would be as foolish as it would be for a government to make an army out of major-generals, while making no provision for subalterns, non-commissioned officers, and privates.

**The Native Workers Must Reach the Masses**

Appeals to flood the foreign field with missionaries ignore the part that the native Church is to play in its evangelization. They apparently assume that the native Christians have no responsibility for making Christ known to their countrymen, or that they will not discharge it, and that the entire burden of evangelizing rests so exclusively upon foreigners that the people will never hear the

gospel unless great numbers of white men are sent to preach it. Such an assumption is fundamentally wrong. The native worker is better for this direct evangelism anyway. He can live more economically than a foreigner, and he has a knowledge of native idioms and ways of thinking and manners and customs that no foreigner can ever obtain. Moreover, there is no gulf of race between him and his countrymen. There is much about the Asiatic and the African that will ever remain inscrutable to the American and the European. The former, in particular, is apt to be secretive and to make his outward manner a mask behind which there may be thoughts wholly unsuspected to a foreigner. But the native helper is able to get behind that mask, and just because he is a native and probably one of superior force of character, the people will be more influenced by him than by the missionary.

**Most Converts Now Made by Native Helpers**

Most converts are now made by native helpers. Dr. John Ross of Manchuria, in reporting 1,200 conversions to one of the Shanghai Conferences, said that "the first principles of Christian instruction were implanted almost invariably by the natives," and that he could not "trace more than four and twenty who were directly the converts of the foreign missionaries." Others at the confer-

ence declared that five hundred native evangelists would be a far greater power in China than five thousand foreigners. The chief work of direct evangelization in Korea is now being done by the Korean Christians themselves, and the result is an almost continuous ingathering.

**Missionary Reinforcements Still Needed**

This is not meant to minimize the need of reinforcements. The present force is far too small for effective superintendence in many fields. The home Church should not relax its efforts to provide a more adequate supply of foreign workers; but while it is doing this, the missions should give more persistent effort to the development of a native agency.

**Prudence Required in Using Native Ministry**

We are not unmindful of the practical difficulties that beset this problem. In hardly any other part of the mission work is there so much need of prudence. Hundreds of natives want employment who are quite unfit for it. Nor is every one who is willing to work without pay qualified for efficient service. But these difficulties, and others that might be mentioned, can be overcome. The more successful the work, the more essential it is to develop the native ministry that is indispensable to conserve the evangelistic results already attained and which we hope to attain in yet larger measure in the future. The work will not be self-supporting in any proper

sense, but on the contrary will become ruinously expensive if a large part of it must continue to be performed by foreign missionaries instead of by a native ministry supported by the people.

Native Self-Support Also Desirable

The native Church should be led to self-support as well as self-propagation. Here, also, the difficulties are formidable. The missionary goes to the heathen representing not only a superior, but a more expensive type of civilization. His scale of living, while moderate from our view-point, appears to them princely. Centuries of abject poverty and of despotic government have predisposed most Orientals to accept with eagerness whatever is given them. Accustomed to living, or rather half-starving, on an income of from thirty to one hundred dollars a year, the native regards the missionary on a salary of $1,000 not only as an individual of wealth, but as the representative of untold riches in the homeland. He is therefore tempted to go to him for the sake of the loaves and fishes, and this temptation is enormously strengthened if he gets the impression that the missionary may employ him as a helper, or that some individual or society in America may support him.

A Temptation to Use Money Freely

The missionary, in turn, is tempted to the free use of money by the wretchedness of the

people and by the prospect of the visible results which may be temporarily secured by a liberal financial policy. Would-be converts flock to him in such circumstances; many helpers can be hired to apparent advantage, and buildings can be cheaply rented and furnished. But if he yields to the temptation, "he puts himself and the young Church in a false relation at the outset. It is better to teach the converts to make their own arrangements, the missionary guiding by advice from his larger experience of their probable requirements, and only in the last resort giving pecuniary help."[1]

**A Native Prefers Missionary Support**

This policy is not always agreeable to the native helper. As an employee of the mission, he had the power of that body behind him and was virtually independent of his people; now he is more subject to their caprice. His support, too, becomes more uncertain; for the natives are not such prompt paymasters as mission treasurers, nor can they always pay adequate salaries.

**Conversion Must Not Guarantee Support**

On this point we must be increasingly firm. Leading an able-bodied man to Christ does not involve responsibility for his temporal support. He made his living before his conversion; why should he not do so after it?

[1] Gibson, *Mission Problems and Mission Methods in South China*, 193.

Persecution may hinder him for a time; but better far that he should suffer a little than that he should be pauperized at the outset. Christianity does not unnerve a man. It increases his ability to fight the battles of life. No native should be allowed to get the impression that if he becomes a Christian, he will be given a job and a salary, even though the job be so sacred a one as preaching the gospel.

**Self-help Vital to Character**

Our duty is to start Christianity in Asia, not to carry it, to give the gospel, to found its institutions, to aid them so far as necessary in their infancy, but to insist that as soon as practicable they shall stand upon their own feet. We must be patient and reasonable; for now, as of old, it is the common people who hear Christ gladly, and in Asia the common people are pitifully poor. We must not withdraw aid so rapidly as to injure the work. But the spirit of self-help is as vital to character abroad as it is at home. Strength comes with independence, and we must not devitalize the Christians of Asia by indiscriminate and unnecessary charity.

**Native Money for Native Workers the Goal**

There is of course a legitimate use of foreign money in the earlier stages of the work. Infancy must be helped. The boards should make such appropriations as an equitable distribution of funds will permit for the employ-

ment of native evangelists and helpers; but the number should be limited to real needs and the salary should be only that which will enable them to live near the plane of their countrymen, while they should be made to understand clearly that this pecuniary arrangement is temporary. We must insist, in season and out of season, line upon line and precept upon precept, that while the missionary, being a foreigner, will be maintained by the people of America, the native pastors must not look to the boards, but to their own people, for their permanent support. It will take a long time to reach it, but the ideal should be foreign money for foreign missionaries and native money for native workers.

**Aim to Establish Self-supporting Church**

We should resist the temptation to an artificial growth which the free use of money can beget. A Church developed by foreign money is built on quicksand. One self-reliant church is worth more to the cause of Christ than a dozen dependent ones. There must, of course, be due regard to local conditions. Neither the missions nor the boards should violently revolutionize in fields where the opposite policy has been long pursued. Self-support cannot be attained by immediately discharging all native helpers, or by so reducing the work that nothing will be left to support. Change must be gradual; but no land will ever be

evangelized until it has a self-supporting native Church. Let us work and give and pray for this essential aim of missionary effort.

Risk in Educating Natives in this Country

In this connection, it may be well to state that friends in the homeland should observe greater caution in responding to the appeals of the Orientals who are flocking to England and America in increasing numbers. We do not refer to those who have availed themselves of the facilities afforded by the mission schools in their native land and who have come here for the purpose of taking further studies with a view to supporting themselves afterwards. Some of these men should be encouraged. But if financial assistance is needed, it should be given as tuition is generally given to students in our home colleges, and never from missionary funds; nor should any one imagine that he is doing the missionary cause a service by aiding an Oriental to "return and preach the gospel to his own people." The opinion of boards and missionaries is emphatic, that, with very rare exceptions, chiefly among the Chinese and Japanese, Orientals that have been trained abroad are not so helpful as many in the homeland imagine. The difficulties involved are often independent of the question of personal character. Experience has shown that native converts can be most economically and effectively

trained for Christian work in their own country, in the institutions which are now in operation in almost every mission field, and which have been founded at considerable expense chiefly for this purpose. A sojourn in America usually develops tastes which render an Asiatic discontented with the financial support which the native Church or the board can give him, and makes him so conceited and overbearing in manner that he is heartily disliked by other native helpers. He thus becomes a source of trouble, rather than of help.

Disadvantages the Plan

The policy of encouraging these young men to come to America thwarts wise plans for higher education on the fields, creates irritation among the whole force of native agents, stimulates a worldly ambition, cuts off patriotism and race sympathy, and really cripples the influence which it is supposed to increase. Not infrequently, too, it leads to imposition upon the home churches and to the diversion of funds to personal uses which are supposed to go for missionary objects. Many Orientals have made a good living in this way, and some have been able to buy property and to loan money on bond and mortgage. It is always wise to refer all appeals for assistance to the board, which can judge better than any one in the churches whether a given native can be employed to advantage.

**Self-Government Also an Aim**

The self-government of the native Church is an equally essential part of the missionary aim, though it may not be so quickly realized. Nevertheless, its ultimate attainment should shape our policy, and the native Church should be stimulated to self-support and self-propagation by being frequently reminded that both are indispensable prerequisites to independence. It is as idle in Asia as in America to imagine that men can live on the money of others without being dependent on them.

**Increasing Control by the Native Church**

As for the missionary, he should frankly say of the native Church what John the Baptist said of Christ: "He must increase, but I must decrease." If there is ever to be a self-supporting, self-governing, and self-propagating native Church, we must anticipate the time when it will be in entire control. More and more definitely should missionary policy recognize the part that this growing Church ought to have in the work. In the past, the typical missionary has been primarily an evangelist to the heathen. He had to be, for his was often the only voice from whom the message could be heard. The mission has been paramount and has been expected to run everything. Whatever was wanted, the board was asked to supply. But a native Church has now been created, and from now on we must concede its due share of responsibility for

making the gospel known and for directing the general work. Many things need to be done in non-christian lands which it is not the function of the boards to do. Our business is to plant Christianity and help to get it started, and then educate it to take care of itself.

**Foreign Force Must Be Temporary and Diminish in Authority**

It is true that, in some lands, the native Church is yet in its infancy, and that it should have aid and counsel; but we should hold resolutely in view the principle that the mission is a temporary and diminishingly authoritative body, and that the native Church is a permanent and increasingly authoritative body. Even though the mission remains a century or more, as it must in some lands, this fundamental distinction should not be overlooked. A policy which builds up a big, all-powerful and all-embracing foreign mission is inherently and radically unsound. We are not to imitate the pope of Rome by claiming to be the spiritual rulers of the world. We are simply helpers and coworkers.

**Phases of Embarrassmen to Missionarie**

It takes a great deal of grace for the missionary, after having been the supreme authority for years, to accept a place subordinate to that of the natives whom he has trained. Missionaries in some fields already find themselves in this position, and they would hardly be human if they did not feel uncomfortable.

The spirit of independence has become so intense in Japan that many of the native leaders would have the Church refuse to recognize a congregation or preacher that receives foreign aid. Such a spirit of self-sacrificing independence is far more hopeful than flabby and supine acquiescence in external leadership. We cannot, however, view some phases of the situation without anxiety, nor can we fail to discern how embarrassing the position of the missionaries must be.

**Growth of Nationalistic Feeling**

The new consciousness of power that was noted in a preceding chapter is powerfully influencing this spirit. While some peoples are so lacking in independent vigor, or are so accustomed to be dominated by foreigners that they look up to the missionary as a superior being, others, notably the Japanese, Chinese, and East Indians, are of a more virile and haughty type. The attitude of a convert toward a missionary is naturally influenced by this racial spirit. He is still an Oriental, and he shares, to some extent at least, the irritation of proud and ancient races as they see the white man everywhere striving for the ascendancy. The growth of the native Church in numbers and power has developed within it a strong nationalistic feeling, a conviction that the natives should be independent of foreign control in religion as in government. This

is, of course, natural; but it involves some readjustments that are not easily made.

Creed and Poli of Native Chur

What shall be the creed and polity of the native Church, and how far shall the missionary seek to shape them according to his own ideas? This is one of the related problems which is becoming more and more difficult and delicate. The missionary from the West, trained in the tenets of a particular denomination, born and bred to regard its creed and polity as the ones most in accord with the Word of God, is very apt to feel that they should be repeated on the foreign field. But we must more clearly recognize the right of each autonomous body of Christians to determine certain things for itself. We cannot, indeed, ignore the risks that are involved. There is sometimes ground for grave concern. Will the rising Churches of Japan, of China, of India, be soundly evangelical? God grant that they may be. But who is to be the judge of soundness? And with respect to undoubted doctrines, to what extent should we impose our Western terminology upon Eastern Churches? We must be fair enough to remember that, in the course of nearly two thousand years, Christianity has taken on some of the characteristics of the white races, and that missionaries, inheriting these characteristics, have more or less unconsciously

identified them with the essentials. Perhaps this is one reason that Christianity is so often called by the Chinese "the foreigner's religion," a saying which indicates an entire misconception of its real character.

**Our Creeds Framed Under Special Circumstances**

Our creeds were formed in times of heated controversy, and their statements are massed in such a way as to be effective against the particular errors which were prevailing at those times. The result is that some of these creeds are impregnable fortifications on sides from which no special attack is likely to be made in present-day Asia or Africa, while other positions, which are seriously menaced, are unguarded. It is difficult for us to realize to what an extent our modes of theological thought and our forms of Church polity have been influenced by our Western environment and the polemical struggles through which we have passed. The Oriental, not having passed through those particular controversies, knowing little and caring less about them, and having other controversies of his own, may not find our forms and methods exactly suited to him. It seems, therefore, not only just to the Asiatic Christians but in the interest of evangelical truth, that the creed and polity of the native Church should be reasonably adapted to the exigencies of Asia, just as our creed and polity have been adapted to the exigencies of Europe and America.

Why should not the Orientals who have accepted Christ as Lord have some liberty in developing for themselves the methods and forms of statements which logically result from his teaching? Possibly some of our methods and statements are not so essential as we imagine. With all due insistence on the necessary elements of our faith, let us accord the native Church the same freedom which we have demanded for ourselves, and refrain from imposing upon other peoples those externals of Christianity that are distinctively racial.

**Proper Liberty to Be Sought**

When, however, this position is agreed to, the problem is by no means solved. There is practical unanimity among missionaries that the native Churches should be self-governing in time; but when is that time? There is room for wide difference of opinion as to whether a particular Church has attained that maturity and soberness of judgment which fit it to manage prudently its own affairs and to shape its own theological and ecclesiastical development. It is to be feared that in some places this independence is coming before the Church is really fitted for it. And yet it is perhaps only right that, in respect of polity as of doctrine, we should consider whether we are to be the final judges of fitness. Our Anglo-Saxon ancestors would not permit

**When Is the Fit Time?**

other Churches to decide when they were competent to govern themselves. They felt that they were the proper persons to determine that. Nor did American Christians allow their mother Churches in Europe to settle this question for them. Everywhere in the history of Protestant Christianity, the principle has been recognized that any considerable body of believers has the right to decide for itself whether or not it should be dependent upon others. Shall we deny to the Churches of Asia a principle which we cherish as fundamental?

**Our Natural Disposition to Control too Long**

In considering this matter, we must take into consideration the natural disposition of man, from which even grace does not emancipate, to hold on to power as long as possible. It is notoriously difficult for parents to realize that their son is growing up to manhood and has a right to settle some questions for himself. This is even more apt to be true of the home Church and the mission in dealing with native Christians of a different race, who never will see some things as we see them, nor be disposed to do some things as we have done them. It is extremely difficult, in such circumstances, for the missionary to pursue a wise course between the extremes of prematurely hastening and unduly retarding the independence of the native Church. We

must balance our own judgment with the clearly expressed judgment of the native Christians themselves, and with our belief in the common guidance of the Spirit of God.

Liberty Alone Fits for Liberty

The rather extraordinary objection has been urged that if the native Church becomes self-supporting and self-governing, the missionary cannot control it. But why should he control it? Because the native brethren are not fitted for independence? When will they be, if they are not given a chance to learn? Shall we wait until they equal the American and European Churches in stability? Will a century of dependence develop those qualities which wise self-government requires? We must remember that certain essential qualities of character can be developed only by the exercise of autonomy. "It is liberty alone," said Gladstone, "which fits men for liberty. This proposition, like every other in politics, has its bounds, but it is far safer than the counter-doctrine, wait till they are fit." The way to teach a child to walk alone is not to carry him until he becomes a man, but to let him begin to toddle for himself while he is still young. He will learn faster by practise and tumbles than by lying in his mother's arms.

Mistakes Not the Greatest Evils

What if the native Churches do make some mistakes? The Epistles of Paul show that

some of the early Churches fell into grievous errors; but he did not refuse them independence on that account. The Churches of Europe and America have made colossal blunders, some of them resulting in dire calamities. The native Churches can hardly do worse and may do better. We can give them the benefit of our experience without keeping them perpetually in leading-strings. They need a certain amount of restraint and counsel; but that restraint and counsel are most effective when they are moral rather than authoritative. Better far a few falls and bumps than continual babyhood.

**Four Fundamental Errors**

Fear of the independence of the native Church may sometimes have justification, but too often it appears to be based upon four fundamental errors: first, that we need to be afraid of our avowed aim to establish a self-supporting, self-governing, and self-propagating Church; second, that the Church in Asia must be conformed to the Church in England or America; third, that we are responsible for all the future mistakes of a Church which we have once founded; fourth, that Christ who "purchased" the Church and who is its "Head" cannot be trusted to guide it.

**We Must Have Faith in Our Brethren and in God**

Let us have faith in our brethren and faith in God. When Christ said that he would be with his disciples always, he meant his dis-

ciples in Asia and Africa as well as in Europe and America. The operations of the Holy Spirit are not confined to the white races. Are we to take no account of his guidance? He is still in the world and will not forsake his own. We should plant in non-christian lands the fundamental principles of the gospel of Jesus Christ, and then give the native Church reasonable freedom to make some adaptations for itself. If, in the exercise of that freedom, it does some things that we deprecate, let us not be frightened or imagine that our work has been in vain. Some of the acts of the native Church which may impress us as wrong may not be so wrong in themselves as we imagine, but simply due to its different ways of doing things.

**Asiatic Aspects of Our Religion**

The Bible was written by Asiatics in an Asiatic language. Christ himself was an Asiatic. We of the West have perhaps only imperfectly understood that Asiatic Bible and Asiatic Christ, and it may be that by the guidance of God's Spirit within the rising Churches of Asia a more perfect interpretation of the gospel of Christ may be made known to the world.

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

Inspiring Story of Struggling Foreign Churches

The attitude of the Church at home toward these struggling Churches on the foreign field should be appreciative and respectful. The local congregation is usually small in numbers and poor in this world's goods. It is surrounded by a vast mass of heathenism and superstition. It often encounters the hatred of heathen priests and the contemptuous anger of the official classes. Many of its members have endured bitter persecution. Some have been disowned by their families, deprived of their property, scourged, imprisoned, and killed. If the story of thousands of them could be written, it would be one of the most inspiring records in the development of the Church of God. Making all due allowance for those who have been actuated by improper motives or who have shown themselves lazy or incompetent, the fact remains that multitudes have been loyal, humble, and loving servants of God. They need and they should receive in abundant measure our sympathetic and prayerful coöperation.

## QUESTIONS ON CHAPTER VI

AIM: TO UNDERSTAND THE PROBLEMS INVOLVED IN THE GREAT AIM OF FOREIGN MISSIONS

1. If the heathen and Moslem world be estimated at 1,000,000,000, what number of them are still unreached?

2. If we have less than 8,000,000 communicants and adherents at the end of a hundred years of missions, how long would it take at the same rate to Christianize the world?
3. What should be the missionary policy in order to accelerate this rate of progress?
4. Sum up all the advantages that the missionary has over the native convert as an evangelist.
5. Sum up all the advantages which the native convert has over the missionary.
6. In view of these relative advantages, how should the work be divided between the missionary and the native evangelist?
7. What is the relative importance to the missionary of these three forms of work: (1) Preaching to the unevangelized; (2) dealing with inquirers; (3) training native workers.
8. In view of your answer to the last question, what sort of training ought the missionary candidate to receive?
9. To what extent ought the missionary policy to be followed by the ministry at home?
10. If you were a missionary, what precautions would you take in employing a native as an evangelist?
11. What other special methods would you employ to render the native Church self-propagating?
12. In what ways can the educational work cooperate in rendering the native Church self-propagating?
13. In what ways can the literary work coöperate?
14. If you were a missionary, would you feel justified in suggesting the duty of giving to a convert who had not one tenth of the comforts of life which you enjoyed?

15. At what point should the subject of giving be presented to the native convert?
16. What things that the native Church would otherwise be deprived of should be supplied from the mission funds?
17. What things would it be better for the native Church to forego until it can pay for them itself?
18. Give the arguments for and against a free use of mission funds in the support of the native Church.
19. What measures would you take to increase self-support in a native congregation that had been backward in this respect?
20. In what ways will self-support stimulate self-propagation and self-government?
21. What are the advantages and disadvantages of educating native Christians in this country?
22. In what ways is the missionary better fitted than the native to govern the native Church?
23. What are the principal dangers in allowing the native Church too much self-government?
24. What are the principal dangers of allowing the native Church too little self-government?
25. What measures should you take as a missionary to avoid both of these classes of dangers?
26. What do you think will be the ultimate connection of the churches founded in China by different denominations, with each other and with churches in this country and Great Britain?

REFERENCES FOR ADVANCED STUDY.—CHAPTER VI

I. *Self-Propagation.*

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II. *Self-Support.*

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IV. *Character of Native Converts.*

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Jack: Daybreak in Livingstonia, 334-336.
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# THE MISSIONARY ENTERPRISE AND ITS CRITICS

Many men who at home moved in good society and were active members in a Christian church, are now living in some Eastern city in a manner that disgraces the name of our Christian civilization. Some native critics, seeing this, say: "Christianity will not endure exportation to the East." It cannot be expected that among such as these, who know no Sabbath, and who have abandoned, for the present at least, restraint against intemperance and impurity, there will be found any who do not hate the very name missionary because of the condemning conscience that the suggestion arouses in themselves.

*—James L. Barton*

The longer one stays in India the more evidence one has that the future well-being of this country, and above all, the extension, permanence, and quality of British influence, depend largely upon the progress of missions.

*—James Bryce*

The enemies of foreign missions have spoken tauntingly of the slowness of the work and of its great and disproportionate cost, and we have too exclusively consoled ourselves and answered the criticism by the suggestion that with God a thousand years are as one day. We should not lose sight of the other side of that truth—one day with him is as a thousand years. God has not set a uniform pace for himself in the work of bringing in the kingdom of his Son. He will hasten it in his day. The stride of his Church shall be so quickened that commerce will be the laggard. Love shall outrun greed.

*—Benjamin Harrison*

# VII

## THE MISSIONARY ENTERPRISE AND ITS CRITICS

THE purity of the missionary's motive and the unselfishness of his work do not exempt him from criticism, nor should they. Any enterprise which depends upon public support is a fair object of criticism. Boards and missionaries are human and have their share of human infirmities. They have a right to insist that criticism shall be honest; but within that limit, any one has a right to scrutinize their methods and work and to express his conclusions with entire frankness.

**Honest Criticism Legitimate**

Critics should remember, however, that the foreign missionary enterprise deals with agents who are not mechanical instruments or soldiers amenable to military discipline, but living, intelligent men and women who, like critics, are fallible; who are scattered all over the world; whose acts often appear strange because determined by conditions which people at home do not understand; and that some mistakes are inevitable when men of one race attempt to live among and influence those

**Conditions Mal Mistakes Inevitable**

of a different race. We shall know everything and do things just right when we get to heaven; but on earth we must feel our way along and learn by experience. Home enterprises, business, educational, philanthropic, and religious, are exposed to a constant fire of criticism, some of it just. It is notorious that men conducting them often blunder, and that the result is frequently waste, duplication, and even failure. Why then should we demand perfection of foreign missionaries, especially when their work is conducted under difficulties far more numerous and formidable? We do not object to the fact of criticism; we simply urge that it be reasonable and made with due regard to conditions.

**Four Classes of Criticisms**

Criticism of missionaries and their work may be roughly divided into four classes:

**From Friends**

First, those which come from friends of the work who see defects, or think that they do. Some of these criticisms are undoubtedly just, and should be heeded. Others are based on misapprehensions, and should elicit temperate explanations. The attitude of the boards and the missionaries toward this whole class of critics should be that of the inspired writer who said: "Faithful are the wounds of a friend."

**From Those Who Are Ignorant**

Second, criticisms which come from those who are ignorant of the real character, aims,

and work of the missionary and the methods of mission boards. This is a large class. There are many people who have never seen missionary work, or met a missionary, or read a missionary book, but who, seeing in the newspapers or hearing from some friend the class of criticisms to which reference has just been made, jump to the conclusion that they are true.

Verdicts of the Globe-trotters

The increasing interest in Asia and the comparative ease with which it can now be visited are rapidly enlarging the stream of foreign travelers. Unfortunately, many of them are mere globe-trotters, knowing little and caring less about missionaries, people who at home are only languidly interested in Church work and who do not know what religious effort is being put forth in their own city. Abroad, they usually confine their visits to the port cities and capitals, and become acquainted only at the foreign hotels and clubs. They seldom look up foreign missions and missionary work, but get their impressions from more or less irreligious and dissolute traders and professional guides. What they do see of missions sometimes misleads them. Typical mission work can seldom be seen in a port city. The natives often exhibit the worst traits of their own race, or are spoiled by the evil example of the dissolute foreign community. The

mission buildings are apt to be memorials or other special gifts, and give a misleading impression as to the scale of missionary expenditure. Hearing the sneers at the clubs and hotels, and without going near the missionary himself, the globe-trotter carries away slanders, which, on his return, are sensationally paraded in the newspapers and eagerly swallowed by a gullible public. The Hon. Edwin H. Conger, former American Minister to China, wrote: "The attacks upon missionaries by sensational press correspondents and globe-girdling travelers have invariably been made without knowledge or investigation, and nine tenths of them are the veriest libel and the grossest slander."

**Cross-questioning a Critic**

It is often interesting to propound some questions to such a critic. An American merchant returned from China to say that missions were a failure. Whereupon his pastor proceeded to interrogate him. "What city of China did you visit?" "Canton," was the reply. "What did you find in our mission schools which impressed you as so faulty?" The merchant confessed that he had not seen any schools. "And yet," said the pastor, "our board alone has in Canton a normal school, a theological seminary, a large boarding-school for girls, and several day-schools, while other denominations also have schools. Well, what was there about the mission churches

which so displeased you?" Again the merchant was forced to confess his ignorance; he did not know that there was a church in Canton till his pastor told him that there were, in and near the city, scores of churches and chapels, some of them very large, and with preaching not only every Sunday but, in some instances, every day.

Further Disclosures

"But surely you were interested in the hospitals," queried the pastor. "One of the largest hospitals in Asia stands in a conspicuous position on the river front, while the woman's hospital in another part of the city is also a great plant, with a medical college and a nurses' training school connected with it." Incredible as it may seem, he knew absolutely nothing about these beneficent institutions. Further inquiries elicited the admission that the critic knew nothing of the orphanage, or the school for the blind, or the refuge for the insane, and that he had made no effort whatever to become acquainted with the missionaries. He was a little embarrassed by this time, but his questioner could not refrain from telling him the old story about the English army officer and the foreign missionary who met on an ocean steamer. The army officer had contemptously said that he had lived in India thirty years and had never seen a native Christian. Shortly afterward, he recited

with gusto his success in tiger-hunting, declaring that he had killed no less than nine tigers. "Pardon me," gently said the missionary, "did I understand you to say that you have killed nine tigers in India?" "Yes, sir," replied the colonel. "Now that is remarkable," continued the missionary, "for I have lived in India for thirty years and have never seen a tiger." "Perhaps, sir," sneered the colonel, "you were not looking for tigers." Precisely," was the answer of the missionary, "and may not that have been the reason why you never saw any native converts?"

**"Not With Outward Show"**

When Mr. Stead got the impression that "If Christ came to Chicago," with its thousands of churches and Christian institutions of every kind, he would find little but vice and crime, it is not suprising that the casual traveler sees few external signs of Christianity in a populous pagan city. It was Christ himself who said: "The kingdom of God cometh not with observation," or as the margin reads, "not with outward show."

**From Those Without Sympathy for the Missionary Motive**

Third, criticisms which are based on want of sympathy with the fundamental motives and aims of the missionary enterprise. It is sometimes wholesome for those who live in a missionary environment to ascertain how their methods appear to people who are outside of that environment. Attention may thus be called

to defects which would otherwise escape notice. Men, however, who are opposed, not merely to certain methods, but to the essential character of the movement itself can hardly be considered fair critics. They will never be silenced, because they are inaccessible to the Christian argument. Their criticisms have been demolished over and over again, but they reappear unabashed within a month. Even when their objections are overcome, their opposition remains. Critics of this class will always ridicule the effort to propagate a religion which they do not practise. They do not confine their criticisms to the missionary, but sneer at churches at home, declaring that ministers are hirelings and communicants hypocrites. It does not necessarily follow that the criticisms of such men are unfounded; but "it is within the right of the missionary to protest against being arraigned by judges habitually hostile to him, and it is within the right of the public to scrutinize the pronouncements of such judgments with much suspicion."

**Testimony as to Foreign Colonies by Widely Traveled Laymen**

Some of the critics of this class live in Europe and America, but many of them reside in the treaty ports of non-christian lands. We do not mean that the foreign colonies in the concessions are wholly composed of such men. They include, on the contrary, some excellent people to whose sympathy and help-

fulness the missionaries are greatly indebted. We are not quoting missionaries, however, but widely traveled laymen in the statement that the life of the typical foreigner in Asia is such that a missionary cannot consisently join in it, no matter how cordial his desire to be on friendly terms with his countrymen. Colquhoun declares that foreigners in China go to get money and then return, do not learn the language, have little intercourse with natives and know little about them. Mr. Frederick McCormick, for six years Associated Press correspondent in China, says that "the foreign communities are not in China, but at China," simply "ranged on the shore;" that "they carry on their relations with China through a go-between native;" that their "society is centered about a club, of which the most conspicuous elements are the bar, race-track, and book-maker;" and that "the life, for the most part, of the communities is in direct antagonism to that of missionaries" who live and work among the Chinese.

**From Those Whose Interests Conflict**

Fourth, criticisms which spring from conflicting interests. Such are the objections which originate with traders who sell rum in Africa and opium in China, who traffic in the virtue of native girls, or entice away coolies under specious "contracts" which result in virtual slavery. Some regions have long been

infested by men of this infamous type, and while some of their nefarious practises have been broken up, others still continue. Almost every port city in non-christian lands has dens of vice which are kept by white men or women and which pander to the lowest passions. Men of this kind are, of course, virulent haters of missionaries. Charles Darwin asserted that "the foreign travelers and residents in the South Sea Islands, who write with such hostility to missions there, are men who find the missionary an obstacle to the accomplishment of their evil purposes." There are, too, native priests who, like the silversmiths of Ephesus, find their craft in danger, and circulate falsehoods regarding missionaries as political plotters or adepts in witchcraft. It is not uncommon in Chinese cities for placards to be conspicuously posted, charging missionaries with boiling and eating Chinese babies.

Let us now take up some current criticisms. Several of the most common have already been considered in connection with other chapters, and need not be repeated here.

"Missionaries Inferior"

"Missionaries are inferior men." The man who makes this objection simply shows that he does not know missionaries or that he is generalizing from some exceptional individual. There are undoubtedly missionaries who say and do foolish things, just as some of us

at home do, and once in a while one proves to be incompetent. Ninety-four per cent. of the business men of the United States are said to fail at some time in their lives. Why, then, should a few missionary failures be deemed an adequate ground for condemning the whole class? The reader who hears criticisms which impress him as serious should demand names and particulars and forward them to the board with which the missionary is connected. The boards have neither desire nor motive to shield misconduct. They will promptly investigate and take such action as the facts may justify.

Counter-testimony

Travelers and officials like Charles Darwin, Lord Lawrence, Sir Harry H. Johnston, Sir Robert Hart, Sir Mortimer Durand, the Hon. John W. Foster, the Hon. William Jennings Bryan, Mrs. Isabella Bird Bishop, the Hon. Charles Denby, and scores of others, have borne high testimony to the worth of missionaries. Those who do not confine their observations to treaty-port hotels or draw upon their imagination for facts, but who have eyes to see and ears to hear the mighty forces which are gradually inaugurating a new era in Asia, report that the real missionary is an educated, devoted man, the highest type of Christian character, and that in the spirit of the Master, he heals the sick, teaches the young, translates the Bible, creates a wholesome literature, and

inculcates those great truths of the Christian religion to which Europe and America owe whatever of true greatness they possess. No one is perfect, but the man who can write only evil of such men and women does so at the expense of either his intelligence or his candor.

"Converts Not Genuine"

"Converts are not genuine, but are attracted to the missionary by the hope of employment or support." The number of native communicants in connection with foreign missionary churches is 1,816,450, besides 1,272,383 enrolled catechumens; but the total number of native agents is only 95,876, many of whom are paid either wholly or in part by the native Christians themselves. Making all due allowance for others who are employed as servants or who receive assistance in schools, the number who are aided in any way by the foreigner is relatively insignificant. The great body of native Christians have no financial motive whatever for confessing Christ. The Hon. Charles Denby, for thirteen years American Minister at Peking, has reminded the world that during the Boxer uprising, "the province of Chih-li furnished 6,200 Chinese who remained true to their faith in spite of danger, suffering, and impending death. It is said that 15,000 converts were killed during the riots, and not as many as two per cent. of them apostatized. In the face of these facts, the

old allegation that the Chinese converts are treacherous, venal, and untrue, must be renounced. Let us not call them 'rice Christians' any more."

Needless Irritation Aroused

"Missionaries needlessly irritate the Chinese by interfering with native lawsuits." A difference should be observed here between the practise of the European Roman Catholic missionaries and the American Protestant missionaries. The former champion the cause of their converts, particularly when they believe that lawsuits are instigated by the opponents of Christianity. It is the policy of the Protestant boards and missions to discourage such interference, and the missionaries themselves are more and more clearly seeing the imprudence of it. Comparatively seldom now does a Protestant missionary give offense in this matter.

"Missionaries Hated by Natives"

"Missionaries are universally hated by the natives, while the ordinary foreigner is tolerated." This is grossly untrue. The missionaries are far more popular with the people than any other foreigners. They travel freely, unarmed and unprotected, and it is comparatively seldom that they are molested. When they are attacked, it is by a class of ruffians who, in the slums of an American city, attack a Chinese gentleman on the streets. Imperial edicts have specifically declared that "the Chinese

Government . . . . is not opposed to the work of the missions." It would be easy to fill pages with extracts from edicts commending the missionaries and their work. In 1895, the Prefect of Nanking issued a proclamation which included the following passage:

A Prefect's Wor

"Now having examined the doctrine halls in every place pertaining to the prefecture, we find that there have been established free schools where the poor children of China may receive instruction; hospitals where Chinamen may freely receive healing; that the missionaries are all really good; not only do they not take the people's possessions, but they do not seem to desire men's praise. Although Chinamen are pleased to do good, there are none who equal the missionaries."

Declarations of High Officials

During their visits in America, both Viceroy Li Hung-chang and Viceroy Tuan Fong freely expressed their gratitude for the services of the missionaries, the latter declaring that "the awakening of China may be traced in no small measure to the hands of the missionaries; they have borne the light of Western civilization to every nook and corner of the Empire." In 1900, the people of Paoting fu murdered the missionaries; but they soon realized their mistake, gave land for a better station site, and presented to the new mission hospital a silk banner on which was worked

in letters of gold: "This place bestows grace on the Chinese people." In the same city, a high official visited the mission church and, seeing the ten commandments upon the wall, said to the missionaries: "If you can get that teaching into the minds of my soldiers they will be good soldiers. I see now one notable characteristic of Christianity: it seems to have the power to go out from oneself to others; it is not self-centered, but works for others."

**Hon. Charles Denby's Statement**

The Hon. Charles Denby, late American Minister to China, probably was as competent to pronounce upon this question as any one, and he wrote: "On an analysis of the bitter antichristian movement, we find that it is largely to be explained as primarily antiforeign; that is, largely directed against missionaries solely as foreigners, not solely as teachers of a foreign religion. The missionaries, in the vast majority of cases, are loved by those Chinese with whom they succeed in establishing intimate relations, and they are almost universally respected by all classes in the communities in which they are well known."

**Further Marks of Appreciation from Rulers, Princes, and Officials**

A large volume would be required to quote the appreciative words of Asiatic and African princes, nobles, magistrates, and people, wherever they have become acquainted with the real character and objects of the missionaries and have been able to separate them from the

white men who have political or commercial designs. Hardly a month passes without some substantial token of this appreciation in the form of gifts to mission institutions. The Empress Dowager of China, the Mikado of Japan, the Emperor of Korea, the King of Siam, East Indian, African, and South Sea princes without number, and even Moslems, have made such gifts; while scores of officials, like the Chinese Governors of Shan-tung and Formosa and the Siamese Minister of the Interior, have tried to secure missionaries for the presidency of government colleges or for other responsible posts.

"Missionaries Make Trouble for Their Own Governments"

"Missionaries make trouble for their own governments." The Hon. William H. Taft, Secretary of War, in an address in New York City, April 20, 1908, referred to this criticism and emphatically denounced it as unfounded. Well-informed government officials do not complain about missionaries as a class, though they may sometimes object to the indiscretion of a particular individual. Suppose the missionary does occasionally need protection; he is a citizen, and what kind of a government is it which refuses to protect its citizens in their lawful undertakings? No one questions the right of a trader, however dissolute, to go wherever he pleases and to be defended by his country in case of danger.

Has not a missionary an equal right to the benefits of his flag? The Hon. John Barrett, formerly American Minister to Siam, says that 150 mission workers gave him less trouble in five years than fifteen merchants gave him in five months.

**"Missionaries Injure and Denationalize Their Converts"**

"Missionaries injure and denationalize their converts." Christianity never injured or denationalized any one. It simply made him a better man—more honest, more intelligent, more charitable, more loyal to his own country. Why should it injure an Asiatic or African to stop worshiping demons and to begin worshiping the true God; to renounce drunkenness, immorality, and laziness, and become a sober, moral, and industrious citizen? The fact is that native Christians in Asia and Africa are the very best element in the population. The Chinese Government made a large grant for indemnity for the lives of the Chinese Christians who were murdered during the Boxer uprising. How much it meant to the poor survivors will be understood from the fact that the share of the Christians in a single county was 10,000 *taels*. But none of the Christians in that county would accept the indemnity. They took compensation only for the property they had lost; but they gave one tenth of that to support several Chinese evangelists to preach the gospel to their former persecutors, and

afterward they tried to raise a fund to pay back to the government the indemnity that they did receive. Such a course indicates both genuineness of faith and loyalty to the Emperor.

"Missionaries preach sectarianism instead of fundamental Christianity." This is precisely what they do not do. There is far less sectarianism on the foreign field than at home. Denominational lines are often virtually obliterated. Where they are prominent, the fault is usually with the home Church. The missionaries have already united in several lands, and they would do so in some others, if the ecclesiastical authorities at home would permit them.

"Missionaries Preach Sectarianism"

"There is much to be done in our own land, and charity begins at home." One might urge with equal truth that education begins with the alphabet; but it ends there only with the feeble-minded. A New York pastor says that we ought to give less for foreign missions and more for the conversion of "the foreigners within the shade of our churches." If, however, he had looked into the Report of the Charity Organization Society of New York, he would have found a list of 3,330 religious and philanthropic agencies in his own city. The first time I visited New York's slum district, I was amazed by the number of missions.

"Charity Begin at Home"

A high authority declares that "there is no other city in the world, except London, where more is being done to point the lost to the Son of God than in New York."

Churches and Workers at Home

Many have seen the statement that St. Louis has one church for 2,800 of population, Chicago one for 2,081, Boston one for 1,600, and Minneapolis one for 1,054. In the United States there are about 197,000 Protestant churches, or one for every 380 of the non-Catholic population, one Protestant minister for 514, one Christian worker for seventy-five, and one communicant for four. Talk about the relative needs of the United States! In a town of 8,000 people, there are three Presbyterian, three United Presbyterian, three Methodist, two Episcopal churches, and one Christian church. "For every missionary the Church sends abroad, she holds seventy-six at home." A million Americans are engaged in distinctively religious work, about 150,000 of whom devote themselves to it as a separate profession. In the light of these facts, the statement that "the Church cannot see the misery which is under her own nose at home" appears rather absurd.

A Contrast Abroad

How is it abroad? In South America there is only one ordained missionary for 154,000 people; in Africa and India, for 186,000; in Siam, for 200,000; and in China, for 603,000!

Dr. Arthur Mitchell wrote of a journey of only twenty-four hours from Hang-chow to Shanghai: "I was absolutely awestruck and dumb as I steamed past city after city, great and populous, one of which was a walled city of 300,000 souls, without one missionary of any Christian denomination whatever, and without so much as a native Christian helper or teacher of any kind. That silent moonlight night, as I passed unnoticed by those long, dark battlements shutting in their pagan multitudes, was one of the most solemn of my life; and the hours of daylight, when other cities, still larger than many of our American capitals, were continually coming into view, and the teeming populations of the canals and rivers and villages and fields and roads were before my eyes, kept adding to the burden of the night."

**Money Expenditures a Home and Abroad**

As for money, the running expenses of all the churches in the United States absorbed $158,000,000 in 1900. In New York City alone they were $8,995,000. These figures are exclusive of the cost of new structures, general charities, mission contributions, and other objects. The cost of maintaining the Protestant Episcopal churches in the United States for that year was $14,606,000; Presbyterian, $20,375,000; Baptist, $12,348,000; Methodist, $26,267,000; and Roman Catholic, $31,185,-

000.[1] Almost fabulous sums are given to colleges and libraries and philanthropic institutions in America, two men, Mr. John D. Rockefeller and Mr. Andrew Carnegie, having contributed over $200,000,000 within less than two decades, the former bestowing $32,000,000 on the General Education Board in a single gift. The yearly aggregate of large individual gifts to educational and charitable institutions is over $150,000,000. How much of this enormous sum goes to foreign missions has not been separately estimated; but the total income of all the boards in the country is only $8,972,418, and as the bulk of that comes in small sums from congregations, it is evident that but little, if any, more than $1,000,000 of these large individual gifts goes abroad. In general, our home churches spend ninety-four cents in America, for every six cents that they give for the evangelization of the world. Of England and Ireland, it is said that the income of their churches approximates $150,000,000, and that of this immense sum only $8,000,000 is spent on missions to the heathen.

**Christianity's Earlier Missionary Movements**

It is true that there are unconverted people at home; but what would be thought of a business man who declined to sell goods outside of his own city until all its inhabitants used

[1] *Christendom Anno Domini, 1901*, Vol. I, 533, 534.

them? The fact that some Americans are irreligious does not lessen our obligation to give the gospel to the world. If the early Church had refused to send the gospel to other nations until its own nation was converted, Christianity would have died in its cradle, for the land in which it originated was never really Christianized and is to-day Mohammedan. The argument that our own land is not yet evangelized would have made the Church at Antioch disobey the command of the Holy Spirit to send forth Paul and Barnabas. It would have kept Augustine of Canterbury from carrying the gospel to England. It would have prevented the founding of churches in America, and would, to-day, cripple all our home missionary work, since there is no other part of the United States more godless than the Eastern States where the gospel has been known the longest. Christ did not tell his disciples to withhold his faith from other nations until they had converted Palestine; he told them to go at once into all the world and preach the gospel to the whole creation; and it is because they obeyed that command that we have the gospel to-day.

**Present Duties Not Confined to America**

The argument that we ought to convert America first because it would then convert the world, is one of those glittering generalities that do not bear analysis. America has had

the gospel for two hundred years, and is not converted yet. England has had it more than a thousand years, and is as far from conversion as America. How long will it be at this rate before our homelands will be saved? Must countless millions die without Christ, while we are trying to win white men, most of whom have heard of him hundreds of times? Not so did Christ direct his disciples. He did not tell them that the best way to influence the world was to regenerate their own land, though such an argument would have had greater force than it has now. He sent them out with orders to preach at once not only at home but abroad. It is the duty of American Christians to seek to convert America, and the British Christians to seek to convert Great Britain. But that is not their only duty, just as the conversion of Palestine was not the only duty of the early Church. I am not urging neglect of our responsibilities at home, but simply replying to the frequent objection that they are a reason why subordinate attention should be given to our responsibilities abroad. The Christian of to-day, like the Christian of the first century, has a God-ordained mission to the world which cannot wait upon the indifference or hostility of people at home.

**The Plea Issues in an Absurdity**

Indeed no nation ever will be wholly Christ-

ianized, for not only will there always be individuals who refuse or neglect to accept Christ, but before any one generation can be converted, a new generation of young people will have grown up and the work must thus be ever beginning anew. The argument, therefore, that we should not preach the gospel to other nations until our own has been converted issues in an absurdity, since it would perpetually confine Christianity to those nations which already have it and would forever forbid its extension.

**"Forcing An Alien Civilization" Upon Them**

"Missionaries are forcing another civilization on lands which already have civilizations of their own that are adapted to their needs." No other objection is more common and no other is more baseless. The missionary does not force his civilization upon the natives, nor does he interfere with native customs, except when they are morally wrong. A higher type of civilization does indeed follow the labors of the missionaries; but this is an incidental result, not an object. Even if it were otherwise, the Hon. Charles Denby expresses the opinion that, "if by means of gentle persuasion we can introduce Western modes and methods into China, we are simply doing for her what has been done, in one way or another, for every nation on the globe." As for forcing religion, no native is obliged to become a Christian

**A Misuse of Language**

against his will. The missionary simply offers and explains the gospel. Surely he has as much right to do this as English and American manufacturers have to offer and explain their flour and cotton and machinery and liquor. "To talk to persons who choose to listen; to throw open wide the doors of chapels where natives who desire may hear the Christian faith explained and urged upon their attention; to sell at half-cost or to give the Bible and Christian literature freely to those who may care to read; to heal the sick without cost; to instruct children whose parents are desirous that they should receive education—surely none of these constitute methods or practises to which the word 'force' may be applied, under any allowable use of the English language."[1]

"Their Religions Are Good Enough"

"The religions of other races are good enough for them." Then they are "good enough" for us, for the peoples of "other races" are our fellow men, with the needs of our common humanity. We have not heard, however, of any critic who believes that Islam or Hinduism or Buddhism are "good enough" for Europeans and Americans, and we have scant respect for the Pharisaism which asserts that they will suffice for the Persians and East Indians and Chinese.

The Need in China

The Chinese are justly considered the strong-

[1]The Hon. Chester Holcombe.

est of the non-christian races, but Chang Chih-tung, Viceroy of Hu-peh and Hu-nan, writes with sorrow of "lethargy, sensuality, and vice," and he frankly adds: "Confucianism, as now practised, is inadequate to lift us from the present plight."[1] The Emperor himself recognized the justice of this characterization, for he declared in an imperial rescript that he had "carefully inspected the volume" and that "it embodies a fair and candid statement of facts." Answering a question whether it is worth while to send foreign teachers to supplant the old religions by Christianity, the Hon. Charles Denby wrote: "As Buddhism undoubtedly exercises a salutary influence on the national life of China, so the introduction of Christianity now will instruct, improve, and elevate the Buddhists. The adoption of Christianity means to the Chinese a new education. He becomes mentally regenerate. He abandons senseless and hoary superstitions. His reasoning powers are awakened. He learns to think. The world has not yet discovered any plan for the spreading of civilization which is comparable to the propagation of Christianity."

**Christianity and the White Man Ancestors**

It is difficult to understand how an American or European who inherits all the blessings of our Christian faith, can deny those bles-

[1] Chang Chih-tung, *China's Only Hope*, 74, 75, 95, 96, 123, 145.

sings to the rest of the world. Christianity found the white man's ancestors in the forests and swamps of northern Europe, considerably lower in the scale of civilization than the Chinese and Japanese of to-day. Jerome wrote that when "a boy, living in Gaul, he beheld the Scots, a people in Britain, eating human flesh; though there were plenty of cattle and sheep at their disposal, yet they would prefer a ham of the herdsman or a slice of the female breast as a luxury." The gospel of Christ brought us out of the pit of barbarism. Why should we doubt its power to do for other races what it has done for ours?

**The Gospel is for All**

The notion that each nation's religion is best for it, and should, therefore, not be disturbed, is never made by those who have a proper understanding of Christianity or of its relation to the race. It is based upon the old paganism which believed that each tribe had its own god who was its special champion against all the other gods. Such an idea is not only false in itself, but it is directly contrary to the teachings of Christ, who declared that his gospel was for all men and that it was the supreme duty of his followers to carry it to all men.

**"Missionaries Accomplish Very Little"**

"Missionaries are accomplishing very little." This objection might fairly offset the objection that missionaries are making revolutionary

changes. Both cannot be true. The fact is that missionary work is remarkably successful, and more so now than ever before.

Where the Greater Increase Might Be Expected

The justification of foreign mission effort is not dependent upon tabulated results, but it is nevertheless interesting to note them. The natural presumptions would be that Christianity would make very slow progress in a heathen land, for it is regarded with suspicion as an alien faith. It is opposed by a powerful priesthood and at variance with long-established customs. Family ties, social position, caste prejudice, combine to keep one from confessing Christ. It would not be reasonable, therefore, to expect as high a percentage of increase as at home, where centuries of Christian work have prepared the soil and created an atmosphere, where Christianity is popular and worldly motives blend with religious to attract men to the Church.

Remarkable Gains in the Foreign Field

But what are the comparative facts? The average annual increase of the Protestant Churches in America is .0283 per cent.[1], while the increase on the foreign field is .0685 per cent.[2] The government census in India shows that while the population from 1891 to 1901 increased two and a half per cent., the Protestant Church membership increased fifty per

[1] Dr. H. K. Carroll, *The Christian Advocate*, 1903-1908.

[2] Dr. D. L. Leonard, *Missionary Review of the World*, 1903-1908.

cent. The gain in China in twenty years has been over 100 per cent.[1] The first Protestant missionary arrived in the Philippine Islands in 1899; within nine years about 30,000 adult communicants were received. In 1886, the Korea missionaries reported the first convert. Seven years later, there were only about 100 in the whole country. Now there are 120,000 Christians. While not all mission fields have been as fruitful as those that have been mentioned, the general rate of progress is excellent, the number of baptisms in foreign mission lands in 1907 being 141,127.

A Record Without Parallel

In spite of the advantages in Europe and America—historic associations, favorable public opinion, splendid churches, numerous workers—Christianity is making more rapid progress on the foreign field than in the home field. We have been working in heathen lands only about a hundred years, in most fields far less than this, and yet the number of converts is already greater than the number of Christians in the Roman Empire at the end of the first century. No other work in the world is so successful and no other yields such large returns for the expenditures made.

Canon Farrar's Trenchant Conclusion

"To sneer at missionaries," said Canon Farrar,—"a thing so cheap and so easy to do—

[1]From 80,682, in 1887 to 191,985, in 1906, not counting 136,126 catechumens.

has always been the fashion of libertines and cynics and worldlings. So far from having failed, there is no work of God which has received so absolute, so unprecedented a blessing. To talk of missionaries as a failure is to talk at once like an ignorant and faithless man."

## QUESTIONS ON CHAPTER VII

AIM: TO ESTIMATE THE VALUE OF THE CURRENT CRITICISMS AGAINST MISSIONARIES

1. What are the principal difficulties encountered by the foreign missionary that are not ordinarily found at home? Arrange these in order of importance.
2. How well prepared are the social customs of non-christian lands to fit in with a religion like Christianity?
3. In what ways do the differences of traditions and ideals tend toward misunderstanding between the people of the East and the West?
4. How long and under what circumstances do you think a man ought to study problems created by these difficulties in order to criticize them intelligently?
5. Is there any class of persons who have better opportunities than the missionaries to study these problems intelligently?
6. For what reasons is the average missionary better qualified to understand the people than the average trader or diplomat?
7. What arrangements have missionaries on the field for exchanging views with one another and shaping broad policies?

8. What criticisms have you heard from those who were earnest friends of the enterprise?
9. Do these criticisms involve the general body of missionaries, or only certain individuals?
10. Are these criticisms more serious than those passed by earnest Christians on methods of work at home?
11. Do they justify failure to support the enterprise?
12. Which body do you think has the best right to criticize the other, the missionaries or the home Church?
13. What credentials have we a right to demand from critics of missions?
14. What questions would you ask of a globe-trotter who returned with an unfavorable impression of missionary work?
15. Why is it that so many casual travelers receive such impressions?
16. If some missionaries are really inferior men, do you think it is the fault of the denominational boards?
17. What wise and practicable measures at present neglected would you suggest to raise the standard of the missionary body?
18. What percentage of Church members in this country do you consider "genuine?"
19. Do you think a larger percentage would endure martyrdom for Christ than was true of the Chinese Christians?
20. What special motives has the missionary more than all other foreigners for cultivating the friendship of the people among whom he works?

21. What more than others have missionaries done for the communities in which they live?

22. Would we be justified in witholding Christianity from a nation, even if the presentation of it should arouse hatred in some individuals?

23. How would you solve the problem of delivering a man from degrading national customs, without denationalizing him in any way?

24. Was the Church at home more or less strong than it is to-day when the Holy Spirit sent out Barnabas and Paul?

25. What would you consider a fair distribution of workers and money between the 80,000,000 of our population at home and the over 300,000,000 of the non-christian world, for whom the Christians of America may justly be held responsible?

26. If God really intended Christ for the whole world, which has the better reason to complain of neglect, the Church at home or the Church abroad?

27. Why is the civilization of Christendom superior to that of the non-christian world?

28. What has Christianity done for the civilization of Europe?

29. Will the Christ who has been a blessing to Europe be a curse to Asia and Africa?

30. How do you account for the fact that Christianity progresses more rapidly on the foreign field than at home, if the work is not well-pleasing to God?

REFERENCES FOR ADVANCED STUDY.—CHAPTER VII

I. *Testimonies of Statesmen Regarding the Value of Foreign Missions.*

Barton: The Missionary and His Critics, VI, VII.
Brain: Holding the Ropes, XII.
Denby: China and Her People, Vol. I, XVII.
Holcombe: The Real Chinese Question, VI.
Johnston: The Colonization of Africa, VIII.
Speer: Missionary Principles and Practice, XXXV.
Welsh: The Challenge to Christian Missions, 175-188.

II. *Testimonies of Travelers regarding the Value of Foreign Missions.*

Barton: The Missionary and His Critics, III.
Bishop: The Yangtze Valley and Beyond, XXXIX.
Geil: A Yankee on the Yangtze, II.

# THE SPIRIT OF THE MISSIONARY

Mrs. Judson chose to give up her children for her Lord's poor children in Burma; and after many a long tender caress, she had bidden them good-by, and the great steamer turned her prow toward the open sea. The almost broken-hearted mother stood and watched the vessel until through the mist in her eyes it had ceased to be even a speck on the distant horizon, and then turning into her room sank into her chair and exclaimed: "All this I do for the sake of my Lord."

—*Charles B. Galloway*

To this is added the decision to spend that life of chosen poverty in a foreign land, in most cases, amid unfavorable surroundings, far away from personal friends, among people who misunderstand his motives and misinterpret his acts. In his life the missionary faces with the people the uncertainties of pestilence, and he is always amid the insanitary conditions of uncivilized lands. Whatever may be said, viewed from a merely physical standpoint, the life of the missionary is full of personal sacrifice from beginning to end.

—*James L. Barton*

Tell Horace's mother to tell my boy Horace that his father's last wish is that, when he is twenty-five years of age, he may come to China as a missionary.

—*Horace Tracy Pitkin*

## VIII

## THE SPIRIT OF THE MISSIONARY

Missionaries Like Other Christians

WE join the missionary in protesting against the impression that he is essentially different from other good men. There is no halo about his head. He is not a saint on a pedestal. He does not stand with clasped hands and uplifted eyes, gazing rapturously into Heaven. We have met more than a thousand missionaries, and we have been impressed by the fact that they are neither angels nor ascetics, but able, sensible, and devoted Christian workers. The typical missionary is more like a high-grade Christian business man of the homeland than a professional cleric. He is preeminently a man of affairs. He makes no pathetic plea for sympathy for himself, but he wants coöperation in his work, and to have people at home feel that the work is theirs as well as his.

Physical Hardships, in Many Cases, Decreased

The physical hardships of missionary life are less than are commonly supposed. Steam and electricity have materially lessened the isolation that was once so trying. Mail, which a generation ago arrived only once in six

months, now comes once or twice a week. Swift steamers bring many conveniences of civilization that were formerly unobtainable. The average missionary has a comfortable house and sufficient food and clothing. His labors, too, have been lightened in important respects by the toil of his predecessors. He finds languages reduced to written form, text-books to aid him in his studies, and a variety of substantial helps of other kinds.

**Discomforts Still Abound**

There are many fields, however, where conditions are not so pleasant. Those who complain of a New York August can hardly realize the meaning of an Indian hot season, when life is almost unendurable by night as well as by day for months at a time. The Western world is appalled by a case of bubonic plague on an arriving ship, and it frantically quarantines and disinfects everything and everybody from the suspected country; but during all those awful months when plague raged unchecked in India, the missionaries steadily toiled at their posts. We are panic-stricken if cholera is reported in New York harbor or yellow fever in New Orleans; but cholera nearly always prevails in Siam, and yellow fever in Brazil, while smallpox is so common in Africa that it does not cause remark. Sanitation means much to the Anglo-Saxon; but, save in Japan, the Asiatic knows little about

it and the African nothing at all. What would be the condition of an American city if there were no sewers or paved streets, if garbage were left to rot in the sun, and all offal were thrown into the streets? That is actually the condition in the villages of Africa and in most of the cities of Asia, except where the foreigner has forced the natives to clean up. Several years ago a Methodist bishop solemnly affirmed that he identified seventy-two distinct smells in Peking. The city is cleaner now, but it cannot be called sanitary yet, while the native cities of Chefoo and Shanghai appall the visitor by their nastiness. Everywhere in the interior vermin literally swarms in the native inns, and usually in the homes of the people.

**Mental Hardships**

But while the physical hardships are less than are commonly supposed, the mental hardships are greater.

**Loneliness**

First among these is loneliness. This is not felt so much in the port cities, for there are foreign communities, occasional visitors, and frequent communication with the rest of the world. But in the interior the isolation is very depressing. Letters from home friends, which were at first numerous, gradually become less frequent, till relatives and board secretaries become almost the only correspondents and the lonely missionary feels that he is forgotten

by the world of which he was once a part—"out of sight, out of mind."

An Upbearing Environment Lacking

At home, too, while we are conscious of a downward pressure, we are also conscious of a sustaining and uplifting force. Few of us realize to what an extent we are upborne by environment. There is everything to buoy us up—the companionship of friends, the restraints of a wholesome public sentiment, and the inspiration of many meetings and conferences. We are situated morally, as one is sometimes situated physically in a crowd, so wedged in that he cannot fall. But on the foreign field there is little to hold one up and much to pull him down. There is no public Christian sentiment to sustain, few associations to cheer, no support from large numbers of neighboring friends and ministers.

A Constant Strain

It is desperately hard to stand alone, and the missionary must often stand alone. All the customs of the country are against him; all its standards below him. He receives nothing, but is expected to give everything. There is a constant strain upon his sympathies and his spiritual vitality, with nothing to feed the springs of his own spiritual life. The tendencies are down, down, always down. The man who lives in an interior city of China or Africa may be compared to the workman who toiled in the caissons of the great bridge over

the East River, New York, where the pressure of the unnatural atmosphere affected the heart and lungs and imagination to the point of utter collapse. In the words of Benjamin Kidd:

Depressing Phases of the Tropics

"In climatic conditions which are a burden to him; in the midst of races in a different and lower stage of development; divorced from the influences which have produced him, from the moral and political environment from which he sprang, the white man does not in the end, in such circumstances, tend so much to raise the level of the races amongst whom he has made his unnatural home, as he tends himself to sink slowly to the level around him. In the tropics, the white man lives and works only as a diver lives and works under water. Alike in a moral, in an ethical, and in a political sense, the atmosphere he breathes must be that of another region than that which produced him and to which he belongs. Neither physically, morally, nor politically, can he be acclimatized in the tropics. The people among whom he lives and works are often separated from him by thousands of years of development."

Monotony of Missionary Lif

Then there is the weary monotony of missionary life. The novelty of new scenes soon wears off, and the missionary is confronted by prosaic realities. It is impossible for the

minister in the United States to understand the depressing sameness of life in the interior of China. The few associates of the missionary are subject to the debilitating influences which depress him. It is difficult for any woman in America to know what it means for Mrs. A. to live from one year's end to another without seeing another white woman except Mrs. B., who, though a devoted missionary, is not exactly the person that Mrs. A. would have chosen for an intimate associate if she had been consulted. We at home can choose our friends, and if Mr. X. is not congenial, we do not have to be intimate with him; but the missionary has no choice. He must accept the intimacy of the family assigned to his station whether he likes it or not.

Separation from Children

The separation from children is harder still. There comes a time in the life of every missionary parent when he realizes that he cannot properly educate his child amid the appallingly unfavorable conditions of a heathen land. The whole tone of society is so low that it is all that the missionary can possibly do to keep himself up to the level of the homeland. Indeed, he is painfully conscious that he frequently fails to do it, and that one of the urgent necessities of a furlough is not so much to get physical rest, as to tone himself up again mentally and spiritually in a Christian atmosphere.

What then can be expected for his immature child but degeneration?

The Wrench to Parents' Heart

The average missionary therefore must send his children to the homeland to be educated. We hope that none of the mothers who read these pages will ever have occasion to know what a heart strain is involved in placing ten thousand miles in distance and years in time between parent and child. There are chambers of the human heart that are never opened save by a baby's hand. After the tendrils of the soul's affection have wound round a child, after a soft, tiny hand has been felt on the face, and the little one's life has literally grown into that of the parent, separation is a fearful wrench.

Unrelievable Distress

There is, too, the distress which every sensitive mind feels in looking upon suffering that one is unable to relieve. Sir William Hunter said that there are a hundred millions of people in India who never know the sensation of a full stomach. An equally great number in China live so near starvation that a drought or a flood precipitates an appalling famine. All over Asia, one sees disease and bodily injury so untended, or what is worse, mistended, that the resultant condition is as dreadful as it is intolerable. Dr. John G. Kerr of Canton was so overcome by the sufferings of the neglected insane in that great city

that he could not endure them, and when he could not get help from America, he started an asylum at his own risk. Mrs. A. T. Mills of Chefoo felt driven to the same course by the pitiful condition of deaf-mute children. Heathenism is grievously hard on the poor and the sick and the crippled, while the woes of women in maternity are awful beyond description. Yet, amid such daily scenes, the missionary must live.

**Contact with Debasing Vice and Immorality**

Then there is the mental suffering which comes to any pure-minded man or woman in constant contact with the most debasing forms of sin. Most Asiatics have no sense of wrong regarding many of the matters that we have been taught to regard as evil. They are untruthful and immoral. The first chapter of the Epistle to the Romans is still a literal description of heathenism. Its society is utterly rotten, and nowhere else in all Asia is it more licentious than in Japan, which is lauded as the most intelligent and advanced of all Asiatic nations. We do not forget that there is immorality in America, but here it is compelled to lurk in secret places. It is opposed not only by the Churches, but by civil law and public sentiment. In Asia, vice is public and shameless, enshrined in the very temples. We saw the filthiest representations of it in the great Lama Temple in the capital of China. India,

which boasts of its ancient civilization, makes its most sacred places literally reek with vice. The missionary often finds his own motives grossly misjudged by hostile priests and prurient people. The typical Asiatic scoffs at the idea that the missionaries come to him for an unselfish purpose. A single man is often misunderstood; a single woman is nearly always misunderstood. Heathen customs do not provide for the pure unmarried woman, and charges are freely circulated, and sometimes placarded on walls or buildings, in ways that are most trying.

**A Morally Suffocating Atmosphere**

The soul in such an atmosphere feels as if it would suffocate. The pressure of abnormal conditions tends to debilitation. It sets nerves on edge and exposes to diseases, mental as well as physical.

**Spiritual Burde**

Another phase of the strain of missionary life is the spiritual burden. To look upon myriads of human beings who are bearing life's loads unaided and meeting life's sorrows unhelped, to offer them the assistance that they need for time and for eternity, and to have the offer fall upon deaf ears—this is a grievous thing. Nothing in the missionary life is harder than this for the man or the woman who has gone to the foreign field from true missionary motives. It is akin to the strain that broke Christ's heart in three years; for it was this

that killed him, and not the nails or the spear.

**Physical Danger**

The factor of physical danger is not so common now as formerly, but it is not wanting, even to-day. There are martyrs' graves in India, China, Africa, Persia, Turkey, and the South Sea Islands. In some lands, missionaries are insolently denied the rights guaranteed by treaty to every American citizen. Their property is destroyed, their work hampered, their freedom of movement limited, their very lives menaced.

**Why Missionaries Persistently Hold Their Posts**

The critic impatiently asks: "Why do missionaries persist in remaining at their posts, when they know that they are jeopardizing their lives, and bringing anxiety to their relatives and embarrassment to their government? Why do they not fly to the safer ports, as the British and American consuls often advise them to do?

**The Soldier Spirit**

Why? Partly for the same reason that the Spartans did not retreat at Thermopylæ, that the engineer does not jump when he sees that death is ahead, that the mother does not think of herself when her boy is stricken with diphtheria. Shall the missionaries leave the native Christians to be scattered, the mission buildings to be destroyed, the labor of years to be undone, the Christian name disgraced? The missionary is a soldier; his station is the post of duty. James Chalmers of New Guinea, of

whom Robert Louis Stevenson said: "He's as big as a church," and who was finally clubbed to death and eaten by cannibals, declared that "the word 'sacrifice' ought never to be used in Christ's service." And in a speech in Exeter Hall fifteen years before his death, he exclaimed: "Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standing in the face of death, give it me surrounded with savages with spears and clubs, give it me back with the spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your missionary."

Heroism More Than Patriot

Such missionaries form the "far-flung battle line" of the Church of God. The patriotism of Briton and American is stirred by the thought that the sun never sets on their dominions; but a holier inspiration should thrill them as they realize that the sun never sets on their missionaries, who journey through heat and cold, and dust and mud, burned by the midday sun, drenched by sudden storms, eating unaccustomed food, sleeping in vermin-infested huts, enduring every privation incident to travel in uncivilized lands—and yet, in spite of all, instructing native helpers and church officers, settling disputes, visiting the dying, comforting the sorrowing, and above all and in all preaching the glad tidings of the

kingdom of God. It can be truly said of them:

"There is no place they have not been,
The men of deeds and destiny;
No spot so wild they have not seen,
And measured it with dauntless eye.
They in a common danger shared,
Nor shrunk from toil, nor want, nor pain."

Unparalleled Devotion

Missionary annals abound with inspiring instances of devotion. The last act of Dr. Eleanor Chesnut, one of the martyrs at Lienchou, China, was to tear off a portion of the skirt of her dress and bind up an ugly gash on the head of a Chinese boy, who had been accidently injured by the mob. The dying words of Mrs. Machle were a plea to her murderers to accept Christ. The last letter of Mr. Peale was such a large-hearted expression of sympathy with the Chinese that the Chinese minister at Washington wrote: "His words seem to me to have a prophetic ring; in his untimely death, America has lost a noble son and China a true friend." The first message of Dr. Machle, after the tragedy which cost the lives of his wife and daughter, was not a demand for revenge, but a vow to consecrate the remainder of his life to the welfare of the Chinese.

ersistence and y in the Work

Some moral triumphs are greater than the physical victories of war. A medical mission-

ary in Persia refused a palace and a princely income as personal physician to the Shah, saying: "I came to Persia to relieve the distresses of the poor in the name of Jesus." An educator in China declined the high-salaried presidency of an imperial university, giving as his reason: "I want to translate the Bible and to preach the gospel and to train up Christian ministers." An old man in Syria rode horseback eight hours in a wintry storm to administer the communion in a mountain village. Another in Siam pushed his little boat up lonely rivers swarming with crocodiles, and tramped through snake and tiger-infested jungles, that he might preach Christ. Still another in Laos forgot his threescore and ten years and made a solitary six months' journey that he might take to distant peoples the tidings of the gospel. Twenty-six days he was drenched with dew and rain, ten times he had to swim his pony across rivers, four days he wearily tramped because his horse was too jaded to bear him. A young woman in India walks painfully from house to house under a blazing sun, but writes: "This is a delightful work, it is good to be footsore in such a cause." Another in Syria stands in a little gallery of a room containing about ten people, besides cows and goats; the mud floor reeking with dampness, the roof dripping tiny waterfalls of rain, the air heavy

with smoke, the missionary herself racked with cough and flushed with fever; but tenderly treating two hundred patients a week and writing: "I am very thankful to record God's goodness to me; I do not believe that ever before into one person's life came such opportunities as I enjoy." A physician in Korea cleanses loathsome ulcers, opens the eyes of the blind, and makes the lame to walk. A refined woman in China makes regular visits to a leper colony and ministers lovingly to repulsive sufferers with sightless eyes and rotting limbs.

athetic Scenes

And then the scene changes and a sick husband in Turkey asks that the photograph of his wife and children may be hung close to his bed, that he might gaze with inexpressible yearning into the faces of far-off dear ones whom he never expects to see again in the flesh. Alfred Marling, seventy miles from a physician, dies in the furnace of African fever, singing:

"How sweet the name of Jesus sounds!"

A mother in a Syrian shed lines a rude box, places in it the still form of her child, sends it away for distant burial; and then goes back to her sick husband and tries to keep up a brave face and not let him know that her heart is breaking. There are little groups of moving

people—husbands following to far-off cemeteries the hallowed dust of their wives, widows walking behind the coffins of their husbands, Rachel mothers weeping for their children and "refusing to be comforted because they were not." "Six weeks after my arrival in China," a missionary writes, "my wife, though but shortly before in America adjudged physically sound, died after only a week's illness. The memories of the cold, bleak, January morning when we laid her in that lonely grave upon the hillside will not soon fade from my mind. What a mournful little procession it was that passed through the streets of hostile Tsi-nan fu that day! With but half a dozen of my new-found friends, I followed the plain coffin borne by coolies, whose jargon seemed all the more unsympathetic because I did not undertsand it. Oh! the unspeakable desolation that sweeps over a little community such as many of our mission stations are, when death invades its feeble ranks. And then the stifled wail that reëchoed from America three months later!"

A Stricken Widow in Siam

Who can think unmoved of that missionary widow, who, when her husband died at an interior station of Siam, and there was no place nearer than Bangkok where the body could be buried, caused the coffin to be placed in a native boat, leaving a space of eighteen inches wide and eight feet long on each side. She

sat on one side and a friend on the other, and the native boatmen pushed the craft out upon the river. That was eight o'clock Friday morning. All day they journeyed under the blazing tropical sun, and the reader can imagine what that meant both to the living and the dead. When darkness fell, the stars surely looked down in pity upon that stricken widow crouching so close to the dead body of her husband that she could not avoid touching his coffin. It was not until two o'clock Saturday afternoon that the pitiful ride ended at Bangkok. Flesh and blood could not have borne such a strain, if God had not heard the dying petition of the husband, who, foreseeing the coming sorrow, had brokenly prayed: "Lord, help her!"

r to the
t Home

All along the missionary picket-line are the graves of the fallen. Since, two generations ago, Dr. Lowrie buried his wife in India, and Mrs. Reed saw her husband's body weighted with shot and lowered into the ocean, hundreds have laid down their lives. When the soldiers of our country die in a foreign land, a grateful nation brings their bodies home at public expense. After the Spanish-American war, a funeral ship entered New York harbor, amid the booming of minute guns from forts and ships. Two days later, public buildings were closed and ensigns were hung at half-mast,

while the honored dust was borne through the nation's capital to historic Arlington. A vast multitude thronged the beautiful city of the dead. As the flag-draped coffins appeared, a ghostly voice seemed to say to the silent host: "Hats off, gentlemen! for yonder come the riderless steeds, the reversed arms, the muffled drums. Something is here for tears." The President, admirals, generals, statesmen, diplomats, bared their heads. The weird music of "The Dead March" melted into the sweeter strains of "Nearer, my God, to Thee." The parting volleys were fired. Clearly and solemnly the bugler sounded taps, and the multitude turned away with tear-dimmed eyes to talk of a noble monument to commemorate the lives of heroes.

**Lonely Missionary Graves**

But the dead soldiers of the cross lie where they fell on our lonely missionary outposts—amid the jungles of Africa, in the swamps of Siam, beside the rivers of China, and under the palm-trees of India. If we may adapt the words of Mary H. Kingsley to a class that she did not have in mind: "I trust that those at home will give all honor to the men still working in Africa, or rotting in the weed-grown, snake-infested cemeteries and the forest swamps—men whose battles have been fought out on lonely beaches far away from home and friends and often from another

white man's help, sometimes with savages, but more often with a more deadly foe, with none of the anodyne to death and danger given by the companionship of hundreds of fellow soldiers in a fight with a foe you can see, but with a foe you can see only incarnate in the dreams of your delirium, which runs as a poison in burning veins and aching brain—the dread West Coast fever."

Debt to the Workers

Edward Everett Hale's poem, "All Souls," eloquently voices the debt which succeeding generations owe to the courage and fidelity of the forgotten missionary as well as to the pioneer settler:

"What was his name? I do not know his name:
I only know he heard God's voice and came,
Brought all he loved across the sea,
To live and work for God—and me;
Felled the ungracious oak,
Dragged from the soil
With torrid toil
Thrice gnarled roots and stubborn rock,
With plenty piled the haggard mountainside,
And at the end, without memorial, died;
No blaring trumpet sounded out his fame;
He lived, he died; I do not know his name.

"No form of bronze and no memorial stones
Show me the place where lie his moldering bones.
Only a cheerful city stands,
Built by his hardened hands;
Only ten thousand homes,

Where every day
The cheerful play
Of love and hope and courage comes.
These are his monument and these alone;
There is no form of bronze and no memorial stone."

## QUESTIONS ON CHAPTER VIII

AIM: TO APPRECIATE THAT SPIRIT WHICH ALONE IS SUFFICIENT FOR THE MISSIONARY IN HIS SURROUNDINGS

1. In what ways is the life of the ordinary missionary similar to that of minister, physician, or teacher at home?
2. Mention a number of ways in which obstacles that confronted the earlier missionaries have been removed.
3. Name the three principal physical discomforts of the average missionary in the tropics.
4. Mention the same of the average missionary in the temperate zone.
5. What difference in this respect is there between those working in civilized and uncivilized regions?
6. Name all the classes of persons with whom you have helpful social intercourse.
7. What are the principal things that render this intercourse pleasant and helpful?
8. To what extent are you conscious of common sympathies with your fellow citizens?
9. How do your privileges in this respect compare with those of the average missionary?
10. Which of his social deprivations would be hardest for you?

11. How does the average missionary compare with the average minister at home in opportunities for intellectual stimulus?
12. What are the things from which you derive most spiritual inspiration and help?
13. How much of these are available for the missionary at a small station?
14. Try to estimate what you owe to the silent influence of earnest men in your community.
15. Try to estimate what you owe to public opinion.
16. What effect would it have upon you to be constantly surrounded by distress which you were unable to relieve?
17. Why would you hesitate to have a brother of yours live in a community that was lacking in high moral ideals?
18. Try to estimate the moral strain upon those living in heathen communities without a missionary purpose.
19. What do you think would be the effect on yourself of having to preach for months or years at a time without results?
20. How, in your opinion, would the average critic of missionary work succeed in overcoming these obstacles?
21. Was Christ ignorant of the difficulty of the task when he ordered his disciples to teach all nations?
22. If you were starting as a missionary, what resolves would you make as to your personal spiritual life?
23. What resolves would you make as to your attitude toward your fellow missionaries?
24. What, as to your attitude toward the native Christians?

25. What, as to your attitude toward the non-christian natives?
26. To what extent would these resolves be useful for Christians at home?
27. Name the principal things that bring spiritual stimulus to the missionaries on the field.
28. What are the principal things that you would include in a full definition of the missionary spirit?
29. What is the reward to those who overcome all these obstacles?

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# THE HOME CHURCH AND THE ENTERPRISE

I don't know anything that will commit the Church of Christ more completely to the devotional life, that will take it more often to the throne of God, that will give it more permanently and consistently a sense of the indwelling of the Spirit of Christ, than this habitual confronting of the Church's task in the world.

*—William Douglas Mackenzie*

When we once see that systematic benevolence is the most wide-reaching embodiment of spiritual energy and the most Godlike expression of it, we conclude that our next business as an organization is to cultivate systematic benevolence. Ours is an educational movement. The great test and sign of advancing culture is systematic instead of spasmodic expression of the soul.

*—L. Call Barnes*

Not alone are the workers to come and be equipped by prayer; it is only by prayer that we shall call forth the great energies by which the world is to be evangelized. I believe as earnestly as any man in sending out adequate numbers of missionaries from America, but it is not by these men and women that the world is to be evangelized. If we lay on these men and women the whole work of evangelizing the world, the product will not be worth the outlay. . . . And only by prayer will great leaders be raised up in the native Churches, and it is for these leaders that we are waiting now in the missionary enterprise. As far as the native Churches have had such leaders, during the century that is gone, they had them as men of prayer who were supported by prayer.

*—Robert E. Speer*

# IX

## THE HOME CHURCH AND THE ENTERPRISE.

Phases Already Considered

WE have considered the phases of the foreign missionary enterprise which are most important from the view-point of the home Christian. We have seen that the motives for the prosecution of the work are those which form a necessary part of true Christian character, and that they make their claim upon every true follower of Christ. We have noted that a vital part of the aim of foreign missions is to place every land where it can do its own home mission work, on a basis which was reached by the nations of Christendom centuries ago. The work of foreign missions will be done in China long before China is Christianized as far as America. We merely wish to make it possible for China to Christianize herself.

What is Their Meaning to Us

We have studied the administration of the boards, and found that they observe every reasonable precaution in securing such economy as is consistent with efficiency, both as to office expenses and as to the support of missionaries on the field. The money contributed by the Church is being conscientiously used. We

have explained the qualifications required in candidates and the care with which they are selected. Then we have seen the missionary at work among the distinctive conditions that confront him. We have observed the problems involved in the establishment of a self-propagating, self-supporting, self-governing native Church—the goal of missionary endeavor. We have examined the criticisms of missionaries which are more or less current, and found them to be for the most part products either of misunderstanding or of antichristian prejudice. Finally, we have shown something of the spirit of the missionary, a spirit which we are under equal obligation to exhibit. And now the question arises: What are all these things to us?

**The Measure of Obligation**

The foreign missionary enterprise is not the exclusive business of the workers on the field, nor of the boards at home, nor does it rest solely upon pastors or members of local missionary societies. It rests upon every individual Christian. The responsibilities and privileges of the Christian life are inseparable, and no one who repudiates the former has any right to claim the latter. If our nation were engaged in a righteous war, and there came a special call for troops, those best qualified to go would feel the obligation to respond, while enormous appropriations of funds would be ungrudgingly made. If the first supply of

troops proved inadequate, if our armies were defeated and the national treasury exhausted, it is safe to say that many would offer their services who were not well fitted to go and could ill be spared at home, while great financial sacrifices would be freely made by all classes of citizens in furnishing the necessary funds. Only the need would measure the supply. We feel that, whatever the cost, our flag must be supported when it goes forth to war. In like manner, the need of the foreign missionary campaign ordered by Christ is the measure of the obligation of the Church. By a claim even higher than that of patriotism, we have a right to expect that the needs will be met.

**Larger Force Needed**

What are the needs? In the first place, the force on the field must be greatly increased. Making all due allowance for the duty of the growing native churches, we ought to have at least one man missionary for every 50,000 of the 1,000,000,000 people of the non-christian world, besides a proportionate number of women workers. The present force consists of only 8,537 men, clerical and lay, and this number includes the sick, the aged, recruits learning the language, and the considerable number always absent on furlough. It is safe to say that the effective force of men does not exceed 7,000, or one for every 142,857 of

the population. This means that the average board would need to multiply its force nearly three times in order to provide one man for every 50,000 people of the non-christian lands.

**Enlarged Giving Required**

To support this increase, the present rate of giving must be proportionately enlarged. Each man represents an annual cost of approximately $2,000, this sum covering not only his support and that of his family, but his outfit, traveling expenses, and the additional work which he calls into existence. Thus, 14,000 more men, would involve an increased expenditure of $28,000,000 a year, and this would take no account of the property that would be required for the residences, colleges, boarding-schools, theological seminaries, hospitals, and printing-presses which would have to be provided and equipped.

**A Possible Goal**

If volunteers and funds are to be provided on an adequate scale, the home Church must be kept informed and aroused to the need. What we lack is not ability, but interest. A thoroughly awakened Church could accomplish a large part of the aim of foreign missions in a generation. If all congregations and individuals would do in proportion to their ability what some congregations and individuals are already doing, some of us might live to see the successful termination of the foreign missionary enterprise; that is, each land, not

indeed completely Christianized, but equipped with a native Church able to handle its own problems. The key to the present situation, therefore, is found ultimately in the interest of the home Church. Interest depends on the right sort of knowledge. Our first need is for a campaign of education.

**The Secular School**

The three main agencies of education are the home, the school, and the church. It has come about that the first-named does very little that is systematic, and that the two latter have divided the field, one taking secular and the other religious instruction. Whatever the shortcomings of the school, it is at least attacking its problems in earnest. It does its work on a vast scale and expects taxpayers to furnish it with adequate equipment. It claims all the children of school-going age for twenty to thirty hours each week, and provides trained and salaried teachers for their instruction. If there is one thing to which the American people are thoroughly committed, it is secular education, and they view these efforts and meet these demands with supreme satisfaction.

**Weaknesses In Religious Education**

When we turn to religious education, we find that much less is being done. The Sunday-school is a regular institution in every section of the country, and an immense army of scholars assembles every week. Millions

of quarterlies and other lesson helps are printed annually, and county, state, and national organizations hold numerous conventions to discuss problems and arouse enthusiasm. We have great cause for gratitude to God for all that has been accomplished in the religious instruction of our children and young people; but in comparison with secular education we must admit that there are three conspicuous weaknesses in the system.

Insufficient Time

1. Religious education receives only a fraction of the time that the secular school obtains, the period available for class work being only one fortieth as long. If we consider education as the handing down of a body of information, the secular school has certainly more to communicate, especially in these latter days. But if the main purpose of education is to help us to be and do, rather than merely to know, the relative importance of the religious side of education is greatly increased. In any event, half or three quarters of an hour once a week does not afford sufficient time.

Teachers Relatively Untrained

2. Teachers receive far less training for religious than for secular work. Small as are the salaries of the teachers in public schools, they are not paid over to those altogether without qualification. On the other hand, while the body of Sunday-school teachers includes some of the most able and cul-

tured people in the country, it also includes many who could never pass the public school test. In some localities, teachers are in such demand that any one willing to take a class is pressed into service, and no questions are asked.

Too Meager a Curriculum

3. The curriculum of the Sunday-school is yet very meager. This is almost a necessary consequence of the two other weaknesses. There is time for only one thing, which of course is the Bible, and owing to the general lack of trained teachers even this is too often not presented in any richness of content. All other subjects are virtually excluded.

Remedy for These Weaknesses

From the missionary view-point, these weaknesses are most grievous. They mean that millions of children pass through our Sunday-schools without any adequate instruction on the greatest task of the Christian Church, that millions of our young people and adults are to-day without any more consecutive ideas on the subject than they may have picked up in merely occasional missionary sermons, or in the too fugitive treatment of missionary meetings. How shall we reach these persons with clear, connected, and inspiring missionary instruction?

Service of Mission Study Class

The mission study class has been found a great help in the solution of this difficult problem. It avoids the time difficulty by holding sep-

arate sessions for short weekly courses, at hours that prove most convenient to the small groups composing them. It is gradually supplying a body of persons who know something about missions and are able to teach others. It will probably be for some time to come the best way of reaching young people and adults with systematic missionary instruction. By filling its members with knowledge and enthusiasm it will help to make it practicable to introduce an effective study of missions into the Sunday-school. Sunday-school teachers of every church should be strongly urged to enter a mission study class each year to get a vision of some field or phase of the missionary enterprise. Even under present conditions, they will then have plenty of opportunity to develop missionary spirit in their scholars. Without such a vision, there is no likelihood that they will accomplish anything under any conditions, however favorable.

**Training of Leaders**

We must spread systematic mission study among all classes in the church, and especially seek to bring under its influence those who appear likely to become future leaders. If the study and discussion of the facts presented in this book have helped you, you owe it to the church to share what you have received with others by trying to enroll them as members of new classes. You may feel ill-qualified to

lead such a class, but the subject, rather than your ability in presenting it, may arouse those who will render to the cause a greater service than is ever permitted to you. A series of summer conferences and winter institutes are held every year for the express purpose of training leaders in more effective methods of work, and these conferences will be found suggestive and inspiring.

**Present Claims of This Propaganda**

The systematic study of missions which has arisen in the past few years is one of the most promising signs of the times. It should be pushed until no congregation is without one or more study classes for the training of its Sunday-school teachers and the inspiration of its workers. After the way in which we have neglected this subject in the past, we owe it a generous apportionment of time and pains. A strong study class should prove a power-house for all sorts of missionary effort in the church. It should lead to instructive and enthusiastic missionary meetings, to campaigns of missionary reading, to the introduction of missionary exercises and supplementary instruction in the Sunday-school, to the formation of mission bands, and to increased prayer and giving and service on the part of all the church.

**Average Annual Gift**

When it comes to giving, we must face the fact that the Church members' average an-

nual gift for foreign missions is less than one dollar per capita. Only about half of the membership of the average church participates in the gifts for missions, and many pastors make no adequate effort to reach the other half. A committee of one denomination reported, a few years ago, that nine tenths of the contributions were made by one tenth of the membership. Some whole churches give nothing at all, and others give only through the women's societies, the pastor and all his officers standing helplessly or indifferently aloof. The plea that they are small and weak reminds one of some little home missionary churches, mere handfuls of poor people, who send offerings for every one of the boards of the Church. A feeble congregation is made stronger by doing what it can. The individual Christian needs to be educated as to his relation to the world-wide mission of the Son of God and to give proportionately and prayerfully towards it, whether he is rich or poor, in a small church or a large one.

**The Antiochian Church**

If ever a congregation had reason to assign local burdens as an excuse for neglecting foreign missions, it was the little church at Antioch when the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them." It was the only church in a large and wicked city. No church

in all Europe or America has a greater work at home, in proportion to its resources. The devoted little band, however, never flinched; but "when they had fasted and prayed and laid their hands on them, they sent them away." Why should not the modern Church, with its vastly greater strength, equal the faith and courage of the church at Antioch?

A Common Excuse. The Business Contrast

No sympathy should be wasted over the common excuse that people do not have the money that is required. They have it in abundance, and they prove it by spending it freely on things that minister to their pleasure. If some have too many other burdens, they should diminish them. The evangelization of the world is too important an enterprise to take what is left after everything else has been provided for. Many commercial enterprises employ more men and expend more money than the Church would need for the evangelization of the world. Business men do not hesitate to attempt the most colossal things in secular affairs. Not content with the trade of America, they are competing with other nations for the trade of the world. The foreign commerce of the United States now runs up to billions of dollars a year. On every side, we hear of big buildings, big ships, big factories, big steel plants, which cost immense sums.

A Sensible Standard

Why then should it be deemed fanciful for the Church to attempt to raise for the evangelization of the world a sum which many of its members would not regard as impracticable for a secular enterprise? Shall we work for our own enrichment on a vast scale and work for God and our fellow men on a small one? Surely the Church is able to do this thing. I grant that not all the wealth of which we hear so much is tributary to foreign missions, that many Church members are in moderate circumstances and that some of them are poor. I remember, too, that there is Christian work at home which must be supported. The fact remains, however, that intelligent, prayerful, systematic, proportionate giving on the part of poor and rich alike would provide ample funds, without injustice to any family or home obligations. There are thousands of Christians who do not hesitate to incur personal expenditures for a hundred times the amount that they give to foreign missions.

Moravian Example

The Moravian Church sets an excellent example to Christendom as to what can be done when Christians have the right ideas. Most of its members are poor, but it supports one missionary for every sixty of its membership; whereas among Baptists, Congregationalists, Methodists, and Presbyterians, with far greater wealth, it takes an average of 6,146 mem-

bers to support one missionary. Allowing for the aid that Moravian missions receive from the members of other Churches, the fact remains that, if all Protestant Churches would send out missionaries in the same proportion as the Moravians, there would be half a million missionaries on the field, a number far in excess of the number that it would be wise to send.

**Having a Method**

We need not go into questions of method of raising money. Effective ways of doing a thing will be easily found by one who is determined to do it. The boards will gladly send detailed information to all who ask for it. The important thing is to have a method, and to work it in such a way as to secure some offering from every individual, not necessarily large in amount, but proportionate to ability, and to reach the absentees as well as those who are present.

**A Belittling Scale**

We protest, however, against "the two-cent-a-week" plea. It does not secure the gift of the poor, it benumbs the liberality of the rich, and it belittles the whole enterprise. Fancy a minister standing before a congregation, whose typical member is wearing $50 worth of clothing and $25 worth of jewelry, whose household furniture has cost several thousand dollars, who smokes from ten to fifty cents' worth of tobacco a day, and who com-

mands not only the conveniences, but many of the luxuries of life—fancy telling such a man that his foreign missionary responsibilities are met by a gift of two cents a week! He spends more than that for blacking his shoes. A proportionate gift for the average layman is not pennies at all, nor even silver, but bills or checks.

Broader Spirit in Gifts

We insist, too, that missionary operations have gone about as far as they can go in dependence upon the passing-the-hat method among those who happen to be present at a given service. Inquiry in a certain State developed the fact that only forty per cent. of the reported membership attended church on a Sunday morning of average weather conditions. Business men who are present seldom carry much cash on their persons. Large givers never have proportionate sums with them. If, in response to an appeal, they empty their pockets, they are doing all they can do, or, at any rate, all they will do under that system. This is an era of large private gifts. Almost every week we hear of some one bestowing $100,000 or $1,000,000 on a college or library or hospital. The chief dependence of our educational and charitable institutions is upon contributions of this character. Is it not almost farcical for the Church to endeavor to maintain churches, hospitals,

schools, colleges, theological seminaries, printing-presses, and a host of missionaries and native helpers, by plate collections as an annual incident of public service? If we are to give the gospel to the world we must raise money for missions as we raise it for other big enterprises, by subscription. The wisest pastors are calling for pledges instead of cash. A man who would unblushingly slip a quarter into a collection basket would never dream of signing a card for such a sum. We have passed the canal-boat and stage-coach days in foreign missions as well as in transportation. We must now have money in larger sums. Our laymen are doing big things in business. Why should they not do big things for God?

Committee of Laymen

Each church should have a committee of laymen to coöperate with the pastor in promoting foreign missionary interest and increasing foreign missionary gifts in the congregation. This committee should do among the men of the church what the woman's society does so well among the women. Experience has shown that the men will make prompt response, if intelligent and systematic effort is put forth to reach them.

Right Balance Between Home and Foreign

Whenever an effort is made to increase gifts for foreign missions, there are some who raise a hue and cry about the alleged diversion of funds from home enterprises. A

Presbytery not long ago refused to permit a missionary campaign within its bounds, on the ground that it would interfere with gifts for other causes. Yet official reports showed that this Presbytery was giving nearly ten times as much to home objects as to foreign. There is a great work to be done in the home-land, but it is not helped in the least by opposition to foreign missions. Giving to world evangelization enlarges the mind, broadens the sympathies, and so opens the springs of benevolence that those who do most for foreign missions are usually the very ones who do most for home missions. Mr. Jacob A. Riis, who has toiled so indefatigably for the poor people of New York City, says that "for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home." "A religion," adds Dr. Clarke, "cannot be really strengthened at home by declining to extend its blessings abroad. It is a complete misunderstanding of Christianity to suppose that some Christian Church or country, by concentrating its attention and labors upon itself, can so accumulate power as to be able to turn in full vigor to do its Christian work for others at some later date. It was said long ago that Christianity is a commodity of which the more we export the more

we have at home. It is equally true that the less we export the less we may find at home."

Responsibility of Pastor

The pastor has the chief responsibility in this effort to arouse the Church. But not all pastors are meeting their obligations in this matter, and even the most zealous pastor can accomplish little without the support of his members. The first advance move may need to come from some one in the congregation. The work must be done whether the pastor is willing to occupy his rightful place of leadership or not.

Appeal to High Considerations

Appeals should not be based solely on financial necessities. The cause is cheapened by too much begging and pleading. The fact that an enterprise wants money is not a sufficient reason why it should receive it, nor is the begging argument apt to secure anything more than the beggar's temporary dole. Do not apologize or talk about "the needs of the board." As the late President Harrison pithily said: "The man whose grocery bills are unpaid might just as well talk about the needs of his butler. Present your need, the needs of the Church, the needs of the world, those claims which Church membership implies and which are more than life in that personal relation with the great Head of the Church." If hearers complain: "Missions, missions, always missions;" reply in the words of Bishop

Doane of Albany: "Yes, always missions, because they are the life-blood, the heart-beat, the lungs-breath of the body of Jesus Christ."

**Personal Devotion with Sound Judgment**

There are many persons who can contribute but little money to the missionary cause, who are able to render service of positive value by devoting their energies to stimulating interest in the Church. Work of this kind may count for more in the end than large gifts that are now being received. Two things should be kept in mind to this end. First, the service should be offered in the same spirit of sacrifice which we expect our missionaries on the field to manifest. The worker should not be discouraged if the obstacles are at first very great, but should work and pray the way through to success. In the second place, great care must be taken to avoid alienating people by tactless behavior. We often see persons of undoubted zeal and consecration who make the cause they espouse a byword in the community on account of the methods they employ to advertise it. It would be a good thing if we could see ourselves more frequently as others see us; the nearest approach to this is the candid advice of friends who have sound judgment.

**Not Excusing the Chosen Ones**

We must keep prominent before the Church the call to life-service on the field. There are so many who are not free to go or who are

not fit to go, that the burden of proof rests heavily upon those who have the qualifications to show that they are exempt. Numbers of young men and women who have no obligation that would prevent them from accepting a lucrative business position in a foreign land and whom the boards would be glad to appoint drift into other lines of work every year, largely because the claims of foreign missionary service have never been personally brought to their attention. If any of us would feel gratified at having obtained for some young friend the opportunity to earn a good salary, we should feel that we had conferred a much greater favor by enabling him to have a personal share in the spread of the kingdom of God abroad. If the end of life is use and not gain, we should seek positions of the greatest usefulness both for ourselves and for others.

**Developing a Praying Church**

Studying, giving, and preaching, however, will be of little avail unless praying accompanies and pervades them. The foreign missionary enterprise is essentially spiritual in character, and the prayers of the home Church are a real asset in conducting it.

**Daily and World-wide Remembrance**

It is sadly true, however, that many professing Christians never pray for the missionary enterprise from one year's end to the other, except unconsciously as they utter the Lord's

prayer. What excuse can they give? Either disbelief in the power of prayer or sheer ignorance and lack of interest would seem to be the only possible answers. The latter may be your fault or mine. There is greatly needed some systematic effort to develop a praying Church. Foreign missions should have a stated place in the private and family prayer of every Christian. It already has such a place in thousands of homes. Many of the boards publish year-books in which missionaries' names and some phase of their work appear in connection with each day of the year. Such daily remembrance, especially if supplemented by information to be found in the yearly report of the board and the missionary magazines of the Church, will in time give one a sympathetic knowledge of the whole field and bring no small cheer to the lonely workers far away. Englishmen exulted in the fact that, at a given hour on the day of Queen Victoria's Jubilee, June 20, 1897, "God save the Queen" was sung in all the churches and on all the ships of the British empire, so that with the progress of the sun, jubilant voices upraised the national anthem westward over oceans and continents until the mighty chorus rolled around the world. In like manner, if Christians in the homeland were to lift their voices in prayer for missions every morning,

the entire globe would be belted daily with never-ending petitions to God.

Spiritual Enthusiasm at Home Spells Victory Abroad

Such praying constitutes a more vital element in missionary success than is commonly supposed. The faith of the four friends who brought the palsied man to Christ was one of the essential factors in the miracle of grace that followed. "And Jesus seeing *their* faith, saith unto the sick of the palsy, Son, thy sins are forgiven." The very largeness of the enterprise summons us to a mighty confidence in God. Foreign missions is the greatest task in the world, but we are not conducting it alone. It was laid upon us by him who declared that "all authority" was given unto him and that he would be with his disciples "always." He is strong in power and infinite in resources, "able to save," and he calls us to be coworkers with him. Enthusiam and determination in our response will spell victory abroad.

Power Given for Use

The Church may well consider the relation of spiritual power to missionary zeal. It is a fundamental law of the kingdom that power is given to be used for others.

The Holy Spirit Produced the Early Witnesses

The New Testament makes this very clear. The Holy Spirit was given in order that the disciples might become witnesses.[1] Before

[1]John xv. 26, 27; xvi. 7, 8; Acts i. 8.

Pentecost, they had no interest in world evangelization; but when the Holy Spirit came upon them, they became evangelists to a man. The remainder of the Book of Acts is a wonderful record of evangelistic spirit and extension. The early Church was preeminently a missionary Church and its members proclaimed the gospel in almost every part of the then known world.

Deepening of Spiritual Life Attended by Missionary Advance

It would be interesting to cite in detail the illustrations incarnated in Ulfilas, Columba, Raymund Lull, and Von Welz. Significant also from this view-point is the rise of Pietism with its luminous names of Francke and Spener, Ziegenbalg and Schwartz. Zinzendorf and Moravianism, Wesley and Methodism, have their place in such a study, for without them we could hardly understand the new era of missions which began with Carey. In America, the work of Brainerd and Edwards was directly related to a new baptism of the Holy Spirit. It was not an accident that several of the missionary organizations of the nineteenth century were born during the great revivals of the first two decades, or a mere coincidence that the forward movement in missions that characterized the closing years of that century dated from the extraordinary revivals of 1875-6. The teaching of history on this subject is unbroken. Every deepen-

ing of the spiritual life has been followed by a new effort to give the gospel to the world; but there is no record anywhere of the Holy Spirit's power remaining with any Church which did not use it in witnessing for Christ.

The Church Must Live More With Christ

Here is one cause of the poverty of spiritual life. The Church is living too much for itself. God has already given it enough power to evangelize Europe and America half a dozen times over. Is it reasonable to suppose that he will increase that power simply for this purpose? This suggests the remedy both for a low spiritual vitality at home and the comparative failure to support the missionary enterprise on an adequate scale. The Church must be spiritually quickened. Foreign missions is primarily a spiritual movement and only spiritual people will adequately maintain it. Dr. Arthur Mitchell was wont to say: "The cause of foreign missions goes down to the roots of the spiritual life, and we need look for no abundance of fruit until that life is enriched." When Henry Martyn, as he lay burning with fever in Persia, received a letter asking how the missionary interest of the Church at home could be increased, the dying saint replied: "Tell them to live more with Christ; to catch more of his spirit; for the spirit of Christ is the spirit of missions,

and the nearer we get to him the more intensely missionary we must become."

To-Day's Imperative Summons

Never before has the summons been so imperative as it is to-day. Practically the whole non-christian world is now accessible. Men in other spheres are recognizing the opportunity. Governments are pressing into the open doors and straining every nerve to influence these awakening nations. Business firms in Europe and America are keenly alive to the situation and are sending their agents to the remotest parts of the earth. The Greek and Roman Catholic Churches are pouring priests and brothers, monks and nuns, into heathen lands and spending vast sums in equipping them with churches and schools. The Mohammedans are flooding Africa with zealous missionaries. The Protestant Churches should redouble their efforts, that they may mold these new conditions before hostile influences become established. It is not a rhetorical figure, but the sober truth that it would take treble the sum that the Churches are now giving to handle the situation in an adequate way.

"We Can Do It If We Will"

Each Church should immediately consider its distinct missionary responsibility and effectively plan to meet it. Many Churches are already doing this, and the others should follow their example. There is no valid reason why

every city and village on the planet should not hear the gospel within the next fifty years, and have, too, a native Church so far developed that it could assume the chief duty of completing the work. This is the tremendous question of the day: Will the Church rise to the opportunity which confronts her? The cause of Christ is straitened, not by the Holy Spirit, not by the heathen, but only by ourselves. We believe, with Father Hecker, that "a body of free men, who love God with all their might, and yet know how to cling together, could conquer this modern world of ours." "We can do it, if we will."

Vision of a Crowning Movement

We are not prophets, but as we face the future, may we not see a vision, not the baseless dream of the enthusiast, but the reasonable expectation of those who believe that the divine Hand guides the destinies of men. This vision is that the movement for the evangelization of the world will grow to more and more majestic proportions until all men shall know the Lord. Reports from widely separated fields amply justify this vision. Every mail is burdened with them. Apart from the rapidly increasing number of converts, there are unmistakable signs that a great movement has begun. The very fact that heathen systems are passing from indifference to hostility and feel obliged to conceal their coarser prac-

tises and to emphasize their better features is a tribute to the growing power of Christianity. Society in Asia is becoming more ashamed of open vice. Standards of conduct are growing purer. The character of Christ is universally conceded to be the loftiest in history. What Benjamin Kidd calls the altruistic ideas of Christianity have been liberated in non-christian nations and they are slowly but surely transforming them. The traveler in those vast continents becomes conscious of the working of mighty forces that are creating conditions more favorable to the rapid triumph of the gospel. He is impressed, not so much by the actual number of those already converted, as by the strength of the current which is sweeping majestically toward the goals of God. He feels, with Gibson, that the situation is satisfactory; not that we are contented with ourselves or with our work, but that "a crucial experiment has been made. We know what can be done and can predict results." We see that we are in the trend of the divine purpose and that "his day is marching on."

Petition for a Love Keeping Nothing Back

"May the constraining memories of the cross of Christ and that great love wherewith he loved us be so in us that we may pass that love on to those who are perishing. May he touch all our hearts with the spirit of self-

sacrifice and with the inspiration of that love of his which, when he came to redeem the world, kept nothing back!" [1]

## QUESTIONS ON CHAPTER IX

AIM: TO REALIZE THE PERSONAL RESPONSIBILITY OF OURSELVES AND OTHER CHRISTIANS AT HOME

1. Summarize as strikingly as possible a single conclusion you have reached from each of the preceding chapters.
2. In view of the need of the work, state what you consider to be the duty of the average Christian.
3. Compare the cost of the foreign missionary enterprise in men and money with that of the American navy.
4. Which is worse, a citizen who dodges his taxes, or a Christian who dodges his foreign missionary obligation? Give reasons for your view.
5. What proportion of the 20,000,000 members of evangelical Churches in the United States would need to go abroad to supply the need for men?
6. What would be the weekly assessment on each Church member to raise the additional funds needed?
7. How does the fact that so many are ignorant or indifferent affect the responsibility of those who know something about foreign missions and are interested in it?

[1] Mrs. Isabella Bird Bishop.

8. What place ought a subject so important as foreign missions to have in the education of every Christian?
9. How does it seem to you to compare in importance with ancient history?
10. How can we secure more time for religious education?
11. How can we secure teachers with better training?
12. Arrange the subjects that should be included in the curriculum of religious education in the order of their importance.
13. What are the principal advantages of the mission study class as an educational agency?
14. What special responsibility do you think rests upon those who have been members of a mission study class?
15. Write out what you think might be done in organizing mission study classes in your own congregation.
16. What do you consider the principal reason why comparatively so little money is given to foreign missions?
17. What plans do you think would be most effective in increasing the amount given by your own congregation?
18. What are the principal motives that should be urged in making an appeal for money for foreign missions?
19. Mention several ways in which a home Christian of limited means might aid the missionary enterprise.
20. What missionary organization ought each local congregation to have?
21. What systematic methods should the local

congregation adopt to raise up volunteers for the foreign field?

22. How personal do you think you have a right to become in suggesting foreign missionary service to another?
23. What good excuses can you give for not praying for foreign missions?
24. What methods can you suggest for promoting prayer for foreign missions in a community?
25. What suggestions for subjects of prayer have you gained from this course?
26. In what ways will interest in foreign missions help home missions?
27. Is any other cause so neglected in proportion to its importance as is foreign missions?
28. Sum up the principal needs of the foreign missionary enterprise.
29. Which of these needs in your opinion is being most adequately and which least adequately met?
30. Why are these needs especially urgent just now?

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# Forward Mission Study Courses

"Anywhere, *provided it be* FORWARD."—*David Livingstone.*

*Prepared under the direction of the*
YOUNG PEOPLE'S MISSIONARY MOVEMENT
OF THE UNITED STATES AND CANADA

EDITORIAL COMMITTEE: T. H. P. Sailer, *Chairman*, R. P. Mackay, T. Bronson Ray, Howard B. Grose, S. Earl Taylor, C. R. Watson, John W. Wood, H. F. Williams.

The forward mission study courses are an outgrowth of a conference of leaders in young people's mission work, held in New York City, December, 1901. To meet the need that was manifested at that conference for mission study text-books suitable for young people, two of the delegates, Professor Amos R. Wells, of the United Society of Christian Endeavor, and Mr. S. Earl Taylor, Chairman of the General Missionary Committee of the Epworth League, projected the Forward Mission Study Courses. These courses have been officially adopted by the Young People's Missionary Movement, and are now under the immediate